HISTORY OF THE PARISH OF THE HOLY APOSTLES

1868 – 1918

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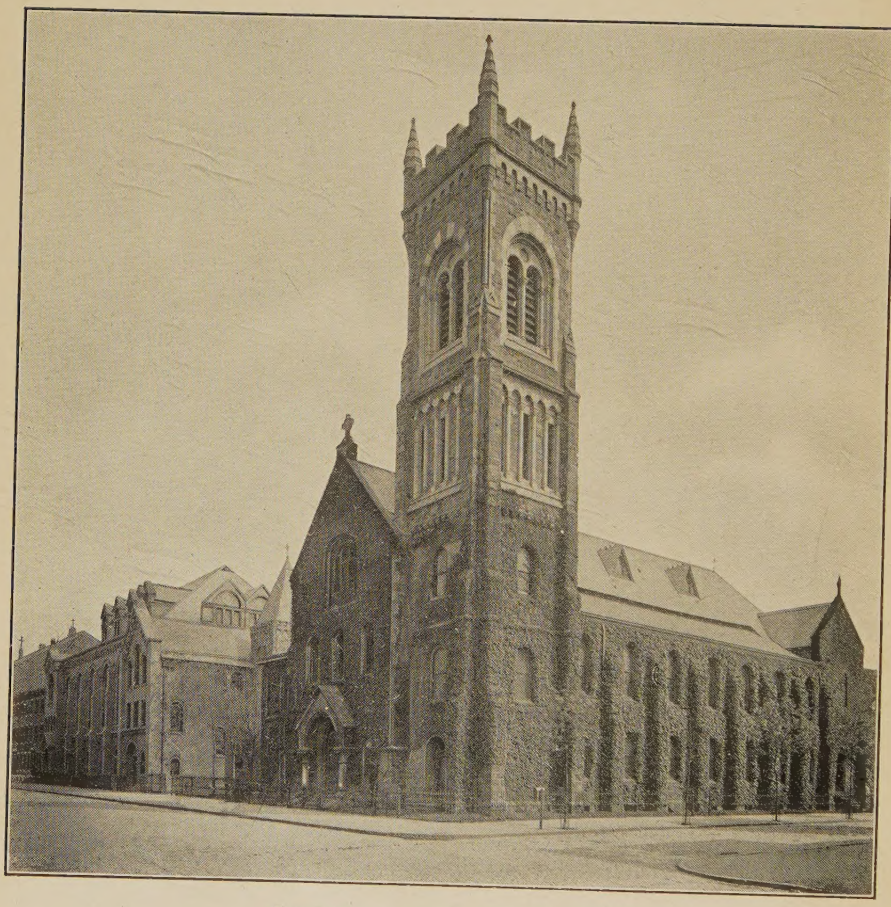

Church of the Holy Apostles

History

of the

Parish of the Holy Apostles

Philadelphia

1868–1918

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Page 5. "Rt. Rev. Nathaniel S. Thomas," should be "Rt. Rev. Nathaniel S. Thomas, D.D."

Page 6. "Rev. William P. Pennington," should be "Rev. William P. Remington."

Page 60. Under "Minute of the Vestry," fourth and fifth lines should be transposed.

Page 69. The word "coulds," beginning the fifteenth line, should be "could."

Page 119. "Rev. Thomas Leslie Gossling, Rector of St. Matthew's Church, Philadelphia," should be "Rev. Thomas Leslie Gossling, Rector of St. Matthias' Church, Philadelphia."

Page 127. The word "they," beginning the second line of the verse of the hymn, should be "thy."

Page 134. On the third line, "2038 Christian Street," should be "2028 Christian Street."

Page 232. Under 1899, "house and lot 2038 Christian Street" is a duplicate entry.

Page 245. "Note," at the bottom of page, should appear at the bottom of page 246.

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FOREWORD

So many have had part in compiling the material which makes up this book that a word of explanation seems necessary.

In the spring of nineteen seventeen, in view of the approaching fiftieth anniversary, the rector asked Mr. William G. Casner to prepare a brief history of the parish for serial printing in "The Monthly Message." Mr. Casner readily complied with the request, though it meant giving much of his needed summer's rest to the task. To him, however, it was a labor of love, and the searching of old records and minutes, usually so wearisome, was to him a reliving of old scenes and a re-entering into old intimacies, very precious to him. For two months he worked, and in the fall the history was ready.

This was arranged in sections covering the Church of the Holy Apostles, the Sunday-school, Cooper Battalion Hall, the Chapel of the Holy Communion and the Chapel of St. Simon the Cyrenian. A history of the Chapel of the Mediator had been written by the rector for the diocesan "Church News" during the year before, and Mr. Casner did not consider it necessary to

go over that ground again. When the rector conceived the idea of enlarging the history (which for the purpose of the parish paper was necessarily brief) and having it published in book form for the fiftieth anniversary, he turned again to Mr. Casner, only to find him too occupied with his school duties to undertake the task. As there was no one else to do it, the rector crowded the preparation into his own over-busy Christmastide and the weeks that followed. There have been many necessary enlargements and connectives made to Mr. Casner's history to bring it up to book proportions. The chapter devoted to Mr. George C. Thomas is almost entirely new, and gathered from many sources, particularly the memorial number of "The Parish Intelligence."

In each case the vicar has added some small passages to that part of the history devoted to his particular chapel.

The many illustrations are necessary because of the many buildings in the parish, and the many workers, past and present, engaged in the prosecution of its work. These, however, will add much to the value and attractiveness of the book. Again, to give credit where credit is due, we owe much to Mr. Casner for whatever of value the book may have for us, for without his labor of the past summer the book in its

present form could not have been issued, certainly not at this time. It was comparatively easy to build upon his foundations and make the needful enlargements upon the work already done by him.

To Mr. George W. Jacobs we are indebted for much time and labor spent upon the physical details in the making of the book, and for some valuable suggestions as to its material. The Rev. William S. Neill has generously given of his time in correcting the copy. If the history is not so complete in some details as it might be, and if mistakes appear, it must be charged to the necessary haste of its preparation.

That the book may bring back the satisfactions and joys of old and dear associations to many and be a new bond of union to this whole great parish is the sincere hope of

THE RECTOR.

Early History of the Church of the Holy Apostles

EARLY HISTORY OF THE CHURCH OF THE HOLY APOSTLES

Gather the people together,
Men and women and children,
That they may hear,
And that they may learn,
And fear the Lord, your God.
—DEUTERONOMY 31:12

At the close of the Civil War in 1865, Philadelphia experienced a building boom in the southwestern part of the city. At that time there were no street cars west of Fifteenth Street or south of Carpenter Street, but with the return of the soldiers from the Army and the resumption of normal, peaceful conditions the city grew rapidly, and the Church, mindful of the spiritual needs of the people and her opportunity, erected churches wherever there was need. Out of these conditions was born the Church of the Holy Apostles.

The first Minute Book of the vestry of the Church of the Holy Apostles opens with the following:—

"On the evening of November 20, 1867, the following named gentlemen met in the vestry-

room of the Church of the Holy Trinity for the purpose of discussing the advisability of commencing a new church enterprise in the southwestern part of the city:

Rev. Phillips Brooks
Rev. Samuel E. Appleton
Mr. John Bohlen
Mr. Charles Gibbons."

Other persons became interested and five more meetings were held at the house of Mr. John Bohlen, 1510 Walnut Street, now the University Club, two of which Bishop Stevens attended.

Three parishes were primarily interested: The Church of the Holy Trinity, The Church of the Mediator and St. Luke's Church, but the latter subsequently withdrew from the enterprise.

Before the church was organized, the piece of ground one hundred and forty-four feet on Christian Street and one hundred and twenty-nine feet eight and three-eighths inches on Twenty-first Street was purchased of Elizabeth Jones for $10,000, the site being selected by the Rev. Phillips Brooks, in connection with Mr. Lemuel Coffin, Warden of Holy Trinity.

At the meeting of December 21, 1867, three vestrymen were elected: Messrs Francis Hoskins, Lemuel Coffin, and William P. Cresson. At

Rt. Rev. Phillips Brooks, D.D.

the meeting of January 7, 1868, nine additional vestrymen were elected: Messrs. John Bohlen, Charles Gibbons, Alfred M. Collins, George C. Thomas, Ezra Bowen and Lewis H. Redner from the Church of the Holy Trinity, and Messrs. George S. Fox, S. A. Rulon and Dr. Robert A. Huey from the Church of the Mediator. Of the original vestrymen, Dr. Robert Huey is the only one alive. Messrs. Redner and Thomas were appointed wardens by the Rev. Phillips Brooks, "of a church which only existed on paper."

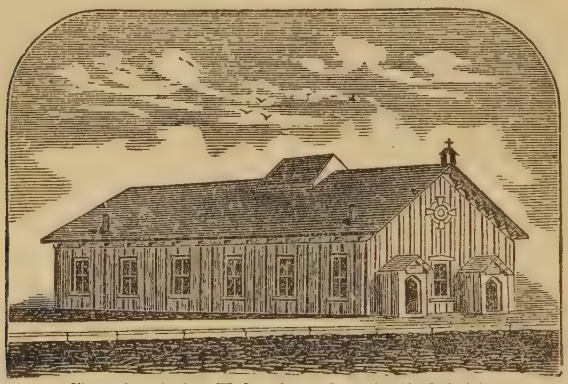
At this meeting the name was decided upon, the vote being:—

Church of the Holy Apostles	11
All Souls Church	1
Christ Church, Christian Street	2
Emmanuel Church	4

Efforts were made to obtain the temporary use of a schoolhouse in which to start. These failing, the Rev. Samuel E. Appleton obtained the consent of Tabor Presbyterian Church to permit the use of their chapel in which to begin the church services and meetings of the Sunday-school, in consideration of a rental of $20 per month, and on Sunday morning, January 26, 1868, a Sunday-school was organized, thirty-seven children being present, and in the evening the Rev. Phillips Brooks preached in the same

place to a large congregation. In view of the subsequent history of the great Sunday-school of this church, it seems quite prophetic that its first public ministry should have been to the children.

On February 25, 1868, the Rev. Charles D. Cooper, then rector of St. Philip's Church, Philadelphia, was elected rector of the Church of the



Church of the Holy Apostles, Philadelphia.
The First Building, 1868—1873.

Holy Apostles. He did not assume official charge of the parish until September 6, 1868, because, having met with a great domestic sorrow in the loss of his wife, he was induced to travel abroad.

In October, 1868, services were held in a frame building at Twenty-first and Christian streets, the gift of Mr. John Rice, a former member of St. Philip's Church. This frame building had an interesting history. It was

Rev. Charles D. Cooper, D.D.

used as a hospital during the war, and, when the church abandoned it, it was sold to Park Avenue M. E. Church for $200 to start their work and was subsequently used for a similar purpose by the Orthodox street M. E. Church, Frankford.

Dr. Cooper went abroad again, when he was granted a nine months' leave of absence to travel through the Holy Land with Dr. Richard Newton in January, 1870.

On February 25, 1868, plans were furnished for the church by Messrs. Frazer, Furness and Hewitt. Mr. Hewitt was chosen as the achitect, and Messrs. Williams and McNichol awarded the contract in April of the same year for $39,450. The corner-stone was laid March 28, 1870, and the church first used on December 11, 1870. The Sunday-school continued to use the frame building until February 16, 1873, when it moved into its own building adjoining the church.

A ground rent of $10,000 was paid off through the efforts of Dr. Cooper, and when the church building was occupied in 1870, a debt of $5000 remained. Considerable extra expense had been caused in the foundation work, because the lot had been a brick yard and the ground was filled in.

The usual experiences in financing a church built in a neighborhood where there were no

wealthy people residing were met with, and while the expedient of pew rents netted $2000 per annum as early as March, 1871, and the collections $500 additional, this was not enough to meet the running expenses, and at the request of the accounting warden, Mr. George C. Thomas, it was agreed to try the experiment of free pews for one year from January 1, 1872, and to meet the annual expenses by subscriptions payable at stated periods. But in March, 1873, the accounting warden announced that the plan had proved a failure, and a return to the pew rent system was made on Easter Monday, 1873.

The membership in the church showed a steady growth, and on April 6, 1876, a class of 106 persons was confirmed, the largest in the history of the church. This class, it is interesting to note, followed the Moody and Sankey revival, held in Philadelphia, 1875, in the old Pennsylvania Railroad freight building, 13th and Market Streets, which site is now occupied by the Wanamaker store.

Evidence of the "hard times" following the close of the Centennial Exposition is shown in a note in the vestry minutes, calling attention to the diminishing of pew rents on account of the pews and sittings being relinquished "because so many persons were out of work."

The financial condition of the church in

Church and Sunday-school Building

Church, Sunday-school Building and the Phillips Brooks Parish House

1878 became so serious that the rector offered his resignation, "with the hope of relieving the situation," but the vestry "would entertain no thought of his severing relations with the church."

An appeal was made to the vestry of the Church of the Holy Trinity to take advantage of the presence in the city of Phillips Brooks on one of his visits from his new church in Boston, to take a collection for the Church of the Holy Apostles at that time. This was done and it netted $700, but it also brought a word of caution from the vestry of the Church of the Holy Trinity that "this would not be repeated."

In June of this year the Rev. Phillips Brooks offered to fresco the chancel of the church, which offer was accepted.

In February, 1882, Mrs. Thomas H. Powers, a friend of the rector, gave $5000, and other friends of his gave $5460 towards the debt on the church, thus clearing it of all indebtedness; and its consecration followed on Tuesday, April 25, 1882.

The city continued to expand in a south-westerly direction, and about the year 1885 the church began to feel that it should do for the new section what had been done for it in 1868, and with that in mind the Rev. Henry S. Getz, then assistant minister of the Church of the

Holy Apostles, in the Convocation of June, 1885, called attention to the need of missionary work in that field, and it was only a short time when the church had established a mission at Gray's Ferry Road and Carpenter Street, under the direct care of one who had been a member of the Sunday-school, Mr. Wm. F. Ayer, afterwards vicar of what became an important work at Twenty-seventh and Wharton Streets; the present Chapel of the Holy Communion being the outcome of this missionary effort.

On December 14, 1886, Dr. Cooper, who was then in his seventy-fourth year, requested that he be relieved of some of his duties and that they be assigned to his assistant, Mr. Getz, and that $500 per year be deducted from his salary and given to Mr. Getz. His letter closes with the following typical words: "May our Blessed Lord keep our dear church in the old paths of evangelical truth and preserve us from the erroneous doctrines and pernicious novelties in public worship, which are so sadly prevailing in certain quarters of our Protestant Episcopal Church."

The vestry complied with the request in so far as Mr. Getz was concerned, but declined to reduce Dr. Cooper's salary; and another request of Dr. Cooper's of September 3, 1889, for a reduction of salary and an increase for his assist-

ant was acted on in the same manner by the vestry.

In March, 1888, the beginning of the Endowment Fund was made from the bequest of $300 from Mrs. Catharine Merrick.

By January, 1890, the communicant list had grown to 600.

It was in this year that committees of the Brotherhood of St. Andrew, assisted by the church choir, began the singing at the City Mission services at the Almshouse and Eastern Penitentiary during the summer, and continued this for several years.

On the occasion of the fiftieth anniversary of his ordination, Dr. Cooper preached the same sermon he had preached when he was ordained in Trinity Church, Geneva, N. Y., on the first Sunday in March, 1841, from the text: "God forbid that I should glory save in the cross of our Lord Jesus Christ"; Galatians VI, 14. In commemoration of this event the congregation and friends of the rector erected a pulpit, chancel rail and overhanging lamp—"all in brass and very handsome."

Dr. Cooper had previously, under date of February 2, 1891, asked that his resignation be accepted, since he was in his seventy-eighth year, and would soon complete fifty years of ministry, twenty-three of which had been with

the Church of the Holy Apostles, but the vestry again declined to accept the resignation, but raised the salary of the assistant to $1800 per year and increased his duties.

On the occasion of the services commemorative of the fiftieth anniversary of Dr. Cooper's ordination, Mr. George C. Thomas, the accounting warden, said:—

"During this period the amount of money contributed for all purposes by both the church and the Chapel of the Holy Communion, congregations and Sunday-schools, reached the sum of over $350,000 (which does not include any contributions made by those not connected with this parish), of which at least $45,000 has been for charitable purposes outside our own work."

The communicant list of the church at that time numbered 883 and that of the chapel 104, and the annual report of 1892 stated that there was no debt of any kind on the buildings at Twenty-first and Christian Streets and Twenty-seventh and Wharton Streets, and they were valued at about $175,000.

On May 5, 1894, the vestry regretfully accepted Dr. Cooper's resignation as rector, as he had passed his eighty-first birthday, and elected him Rector Emeritus.

Rev. Charles D. Cooper, D. D., was born

November 5, 1813, at Albany, N. Y. He was educated at Union College, Schenectady, N. Y., as an engineer. After practicing a few years he studied for the ministry and was ordained by Bishop DeLancey, March 17, 1841. His first charge was at Mt. Morris, N. Y. He then went to Wilkes-Barre, Pa., later Rochester, N. Y., and in 1850 to St. Philip's Church at Franklin and Vine Streets, this city, where he conducted a wonderful work for over eighteen years, at one time presenting a class of over two hundred candidates. When Phillips Brooks first came to Philadelphia to take charge of a nearby church, it was Dr. Cooper and his wife who made him welcome; and thus began a friendship broken only by death.

Dr. Cooper was a man of great strength of character, an earnest preacher, whose zeal and broad Christian charity made a strong impress not only on his parish, but on the church at large; his sturdiness and steadfastness bringing the blessing of a large circle of staunch, loyal friends.

A very intimate and beautiful friendship developed between Dr. Cooper and Phillips Brooks. Dr. Allen, in his "Life of Phillips Brooks," says: —"Among all the clergy of Philadelphia, his heart went out from the first most strongly to Mr. Cooper. He was much at his house, and be-

fore long it became a fixed custom for him to go there every Sunday evening, after his service in church was over. He often spent the night, and lingered after breakfast the next morning. The warm heart and sober judgment of Mr. Cooper made him a valuable friend of Phillips Brooks, who in turn repaid his goodness by a singular devotion."

In the year 1869 the two friends entered into an arrangement for joint housekeeping, at 2026 Spruce Street, which lasted until Phillips Brooks left Philadelphia to accept the call to Trinity Church, Boston. Very frequently had they travelled together, both in America or abroad. After Phillips Brooks went to Boston the relationship was kept up by means of constant correspondence and occasional visits. There is room here for only parts of a few of the letters which passed between them, but they will serve to show the spirit of all. Writing to his friend on March 2, 1882, accepting an invitation to preach at the consecration of the Church of the Holy Apostles, Phillips Brooks said:—

"Of course I'll preach at the Holy Apostles on the evening of the Second Sunday after Easter. That's half the fun of coming to Philadelphia. I am depending immensely on my visit. When the services get a little thicker than usual I say to myself, in six weeks I shall be in Cooper's study. That cheers me up and I go on with the services again."

Just before one of his sailings for Europe he wrote:—

"While I am waiting for the carriage which is to take me to Europe, my last letter shall be to you. I got your kind letter yesterday, and it was like the benediction I was waiting for, the last blessing, which I had half hoped to get on board the Servia, at New York, but your dear old hand-writing is the next thing to it. What lots of good times we have had together! Race Street and the mountains and the lakes and Tyrol and Switzerland and Paris and Boston and Spruce Street for twenty years. And now it seems as if you ought to be going with me. Thank you, dear Cooper, for your long friendship and unfailing kindness. May God be good to you as you have been to me."

Writing to Phillips Brooks, acknowledging a birthday remembrance, Dr. Cooper said:—

"Thanks, heaps upon heaps of thanks, for remembering such an old fogy upon his birthday! Surely you have given such evidences of your love and affection that this beautiful etching was unnecessary; but as you have sent it I have given it the most conspicuous place in my study, and whenever I shall look at it I shall be reminded of your generous heart, and of the many years we have known each other, the happiness we have experienced, and never a ripple of discord between us. May God bless you, dear old fellow, and make your remaining years the best and happiest of your whole life.

"As for me, why, when the seventieth milestone is passed, there can't be many more on the road. Well, it doesn't matter much. I know in whom I have be-

lieved, and I am sure He will keep that which I have committed to Him against that day."

When the Bishopric of Pennsylvania was to the fore Phillips Brooks wrote to Dr. Cooper:—

"A paper to-day says that my name is mentioned. Cooper, if my name is really mentioned for the assistant bishopric, in caucus or convention, I authorize you and charge you to withdraw it absolutely by authority from me. Under no circumstances could I accept the place. This is absolute, and I rely on you. I shall be off somewhere in New Mexico when your election takes place and shall know nothing about it; so I rely on you. I have written this to nobody else, and I rely entirely on you."

To this letter Dr. Cooper replied, declining to abide by his decision. He took the liberty of an old friend, who, in an emergency, demands compliance with his wishes, and stated the only condition on which he would allow him to say that he would not accept:—

"Unless you have made up your mind never to accept the office of Bishop, you must recede from your decision. If you have fully decided that you never will accept any diocese, why then you must reiterate your orders."

Dr. Brooks responded at once to this statement of the case:—

"No, my dear Cooper, it would be a delight to live in the same town with you again, and be once more together, as we were when we were boys, but I could

not be Bishop of Pennsylvania even for that. So you must withdraw my name absolutely if it is offered, for under no circumstances could I accept the office. Once more, I rely on you! All blessings on you always."

After his election to the Bishopric of Massachusetts he wrote:—

"The bishops have more or less reluctantly consented and I am to be consecrated in Trinity, Boston, on the 14th of October. And you will come, won't you? I know you do not like such things, but this is mine. And we have loved each other all these years, and it will make the episcopate sweeter and easier always to remember that your kindly face looked on at the ceremony, and that your beloved voice joined in the prayers! I want you more than all the rest! I shall keep you a room under my own roof, and it is not likely I shall get you there again, for I must move into the old house where bishops live, on Chestnut Street, sometime this autumn.

"So write me word that you will come. Let this be our token that no episcopate can break the friendship of so many years, and show the world that we belong together even if they have made their efforts to tear us from one another. I claim your presence as my right.

"I do not know that I feel right about it all; only it seems to me to be a new and broader opportunity to serve the Master whom we have been loving and serving all this long ministry, and with the opportunity I believe that He will give me strength; that's all, and I am very happy. . . . God bless you, dear Cooper,

and make us faithful, and give us the great joy at last."

For eight years Dr. Cooper was Rector Emeritus, gladly preaching as opportunity offered, and entered into rest October 11, 1902, in his eighty-ninth year. At the Memorial Service of November 2, 1902, Dr. Reese F. Alsop said: "His theology was of the old-fashioned evangelical kind; we may perhaps call it the theology of the 'Pilgrim's Progress.' "

The vacancy in the rectorship caused considerable interest in the possible consolidation of the parish with Grace Church, the Church of the Epiphany and the Church of the Messiah. But nothing came of these suggestions, and on December 29, 1894, the Rev. Henry S. Getz was elected rector. Coming to assist Dr. Cooper in January, 1884, he had entire supervision of the parish from the time of Dr. Cooper's resignation, and the importance of the work may be understood from the fact that the communicant list contained nearly 1000 names, while the Sunday-school numbered 1500, and that at the chapel numbered 600.

Mr. Getz's first rectorship had been at Christ Church, Media, Pa., and immediately before coming to Philadelphia he had charge of Trinity Memorial Church, Warren, Pa. Mr. Getz was a native of Reading, Pa.

Rev. Henry S. Getz

Rev. William S. Neill

On June 21, 1894, the Rev. John S. Bunting was elected as assistant minister. He had been an assistant minister at Holy Trinity Church, and remained with the Church of the Holy Apostles until June 7, 1899, when he resigned to accept the rectorship at Christiana Hundred, Del., having labored loyally for the parish while with it, and leaving behind many friends whom he had made by his spiritual zeal.

The same year that saw the church expanding and the starting of the Chapel of the Holy Communion saw the beginning of the expansion of the church property into the splendidly equipped parish buildings of today. It was on December 15, 1886, that Mr. George C. Thomas announced that he had caused a door to be cut through the wall of the Sunday-school Building into the property which he owned on Montrose Street. This subsequently developed into the Phillips Brooks Memorial Guild House, completed and given by Mr. and Mrs. Thomas on March 3, 1893.

The second member of the Sunday-school to enter the ministry was the Rev. William S. Neill. He had been a member of the vestry and secretary of it for some years, and on September 6, 1896, resigned to become the rector's assistant, having been appointed by the rector as lay assistant in April, 1893. He was engaged at

first to do parochial work as lay reader, giving part of his time to the work of the P. E. City Mission. His ordination on July 13, 1896, as a deacon, was the first ordination held in the church, and long, faithful, devoted service has made him appear as a part of the very fabric of the church.

The house, 2038 Christian Street, was presented to the parish on December 14, 1898, by Mr. and Mrs. George C. Thomas, and was subsequently altered and used as an administration building.

The Rev. Henry S. Getz tendered his resignation on April 12, 1899, and asked that it be accepted at once. In acceding to this request the vestry "Resolved:—That it cannot accept this resignation without placing upon record its sense of devotion to the interests of the parish which the Rev. Henry S. Getz has shown during the entire period of his connection with it."

In May, 1899, Mr. George C. Thomas gave $6000 to the endowment fund of the church, and on September 12th of the same year gave $5000 more to that fund and $5000 to the chapel endowment fund.

As early as February, 1895, the vestry expressed its desire to procure a rectory and $400 was raised for that purpose. Interest lapsed, however, but was revived after the successor of

Mr. Getz came to the church, and on December 22, 1899, Mr. George C. Thomas reported that he had purchased the house 332 South Twenty-first Street for a rectory for $17,000, giving a generous amount towards it at the time, and while the parish was supposed to pay off the balance, it, like so many other improvements, was quietly and unostentatiously paid for by Mr. and Mrs. Thomas.

The Rev. Nathaniel S. Thomas was nominated as rector on August 29, 1899; he was then rector of St. Matthew's Church, Wheeling, W. Va. His father was the late Bishop Elisha S. Thomas, of Kansas. Mr. Thomas was born in 1867, in Faribault, Minn., educated in the public schools of St. Paul, and later graduated as a B. A. from the University of Minnesota; Professor of English Literature at St. John's Military Academy, Salina, Kansas; subsequently he studied three years at Cambridge University, England; then spent three years at a theological School at Ottawa; was Professor of New Testament Exegesis in Kansas Theological School; in 1894 he was made rector of St. Paul's, Leavenworth, Kansas, and in 1897 rector of St. Matthew's, Wheeling, W. Va.

In the summer and fall of 1901, Mr. George C. Thomas built the Cooper Battalion Hall and Gymnasium, for the use of the men and boys of

the parish, with provision for the hall to be used for entertainments and other purposes.

And once more the opportunity came for missionary work in the southwestern section of the city, when the Convocation asked that the parish take the Chapel of St. Simon the Cyrenian under its care. This was done in October, 1902, and since then a parish and church building have been erected, for the use of the colored people in the neighborhood of Twenty-second and Reed Streets, and a vicarage purchased.

On December 11, 1901, the Rev. Charles Rowland Hill was nominated assistant minister. He had been Archdeacon of Kansas, and while with Holy Apostles made a host of friends. He was an acceptable preacher, with a remarkable memory and fondness for poetry. After two years with this parish he was called to the Church of St. Matthias, Nineteenth and Wallace Streets, January 30, 1904.

The buildings of the parish continued to grow rapidly under the munificence of Mr. George C. Thomas. On June 17, 1902, he presented the properties 2030-32-34-36 Christian Street to the church and deposited his check for $50,000, from which payments could be paid as necessary in the construction of the new Sunday-school and parish building, of which Messrs. Duhring, Okie & Ziegler were the architects.

Rt. Rev. Nathaniel S. Thomas, D.D.

The building was called the Richard Newton Memorial Building, in honor of Mr. Thomas's old rector at St. Paul's. The total cost of this and the remodeling of the old Sunday-school building, the main room of which was converted into a gymnasium for girls, was over $100,000, and to this Mr. Thomas added an endowment of $30,000, thus completing and endowing as perfect a plant for its purpose as can be found.

The endowment funds were further augmented by Mr. Thomas on September 10, 1902, when he gave $8000 to the church and $5000 to the Chapel of the Holy Communion, bringing those funds up to $35,000 and $16,000, respectively, and in 1903, when he added $14,000 to the Chapel of the Holy Communion endowment, raising that up to $30,000.

To help bring the men of the parish closer together the "Annual Dinner" was planned, and although got up in the short time of eleven days, one hundred and seventy-five men sat down together on the evening of November 2, 1902, and the institution has been successful to a much greater degree every year since.

On February 20, 1904, the Rev. Robert Long, of the Protestant Episcopal City Mission staff, was elected as assistant to the rector, and did a quiet, efficient work until the spring of 1909. His readiness to serve on all occasions, and the ear-

nest, conscientious discharge of his duties made for him a host of warm friends.

At the suggestion of the rector, a deaconess was attached to the staff, entering upon her duties in November, 1907. Miss Harriet Reardon, "a woman of education, culture and rare tact," as the rector said, was much beloved and remained with the church until her health failed, leaving for the west in January, 1911.

The rector also asked that the envelope system of offerings be introduced, and these were first used on May 1, 1907, and in the year this system was used $2061.64 was added to the revenue of the church.

In the latter part of May, 1906, overtures were made from the Church of the Mediator, Nineteenth and Lombard Streets, looking to a consolidation with the parish of the Holy Apostles. These were most happily concluded, and resulted, by the consolidation of the Church of the Mediator and the Church of the Reconciliation, at Fifty-first and Spruce Streets, in the present Chapel of the Mediator. At the time the Chapel of the Mediator became a part of the parish there were two hundred and sixteen communicants of the Church of the Holy Apostles resident within its parochial limits. But the history of that part of the parish belongs more

properly to the story of the Chapel of the Mediator, which is presented in another place.

In submitting the annual report for the year 1907, the Church Warden, Mr. George C. Thomas, noted that he had been accounting warden from the formation of the parish, and during those forty years one and one-half millions of dollars had passed through his hands, without counting what had been handled for the Sunday-school. In this connection it is well to point out the element of loyalty which has always been a conspicuous characteristic of the history of the parish. From the Wardens down through the communicant list there has ever been a desire to stay with the parish under the most inconvenient conditions. There have been only two accounting wardens in almost fifty years; Mr. George W. Jacobs succeeding Mr. Thomas. There have been only two rector's Wardens; Mr. Lewis H. Redner, being succeeded many years ago by Mr. William R. Chapman, who is still with the church.

The rector writes about the two present wardens of the parish as follows:—

MR. WILLIAM R. CHAPMAN, THE RECTOR'S WARDEN

No one has witnessed more intimately than the second and present rector's warden the

growth of the parish from the time of its little beginnings. No one has been more faithful and loyal to it than he. In heat and cold, in fat times and lean, he has always been in his place helping to share the burdens and to participate in the joys of the service of his Lord. Sincere in his faith, stalwart in his discipleship, he has been a bulwark of strength to the parish.

MR. GEORGE W. JACOBS,
THE ACCOUNTING WARDEN

When Mr. George C. Thomas was called to his reward the parish laid the heavy burden of the accounting wardenship upon the shoulders of Mr. George W. Jacobs. It has been a heavy burden, almost one man's work in itself, but somehow he has spared the time and strength out of his busy life to give to this task. How, no one knows, for it has meant hours and days beyond count. And always it has been a labor of love, for few things are so dear to him as his church.

Known widely and far as a Church publisher, he is known more intimately to us as a singularly devoted and zealous member of the parish. Always has he been a vitally interested and stimulating companion in the household of faith. To the rectors he has been loyalty itself,

Mr. William R. Chapman

Mr. George W. Jacobs

and to the members of the parish a loved and trusted companion and guide.

* * * * *

Teachers and officers of the Sunday-school have grown gray in harness, and have lived to see their grandchildren following in their footsteps, and members residing in adjoining States still claim membership.

For the second time since coming to the Church of the Holy Apostles, the Rector, the Rev. Nathaniel S. Thomas, was elected by the House of Bishops to a Missionary Bishopric. In 1902 he declined the election to the missionary district of Salina, but when the second call came he informed the vestry, on February 26, 1909, that he felt constrained to accept the election.

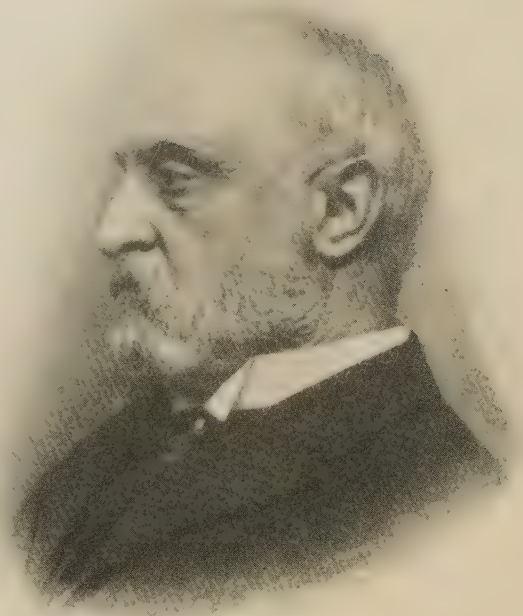
At the consecration of Bishop Thomas, which occurred in the church, on Thursday, May 6, 1909, at 11 A. M., there was a ceremony, such as in many respects occurred there only once before, and that was at the dedication of the tower. There were about one hundred and seventy-five vested clergy in the procession, besides the ten Bishops. The Presiding Bishop, Daniel S. Tuttle, S. T. D., was the consecrator. Unvested clergy and lay people crowded the church.

The clergy of the diocese presented Bishop Thomas with a complete filing system; the ladies of the parish gave him his episcopal robes, and

the officers and teachers of the Sunday-school presented him with a ring.

This began the series of events which seemed to threaten the parish with disruption; but the work was the Master's, and the foundations were sure.

Mr. George C. Thomas



Mr. George C. Thomas

Mrs. George C. Thomas

MR. GEORGE C. THOMAS

There has been one outstanding figure in the life of the Church of the Holy Apostles. No history of the parish would be complete without considerable space devoted to him. With prophetic insight did Phillips Brooks choose him to be a vestryman and the superintendent of the Sunday-school of the new parish.

God must surely have directed him in the choice of Mr. George C. Thomas. With unbounded generosity in the expenditure of his time, his strength and his means, he entered into the new work. Without previous experience as a superintendent of a Sunday-school (except a brief experience as head of the Boys' Department of St. Paul's) he set a new standard for all superintendencies, and his school became a model in efficiency and self-sacrifice in the spread of the kingdom to the whole Church.

His punctiliousness in attention to all the details incumbent upon a vestryman was a constant marvel to all who were associated with him in that capacity. This was the more remarkable because he carried other heavy burdens as one of the country's foremost bankers and member of almost innumerable boards and

committees, both secular and ecclesiastical. To his generosity the parish in large part owes its almost unequaled group of buildings, housing its many activities, and the extension of its work into its three chapels. His work and enthusiasm for missions at the Church of the Holy Apostles became known, and brought him into even wider contact with the missionary agencies of the Church, until it became the logical thing for him to be appointed Treasurer of the Domestic and Foreign Missionary Society. Then the whole church caught on fire from his enthusiasm, and there began the latter-day development of missionary enterprise, of which the Church had not dreamed itself capable. No worthy cause ever appealed to him in vain. No missionary went to his task in his far-off field without a personal good-bye and a gift of money from the Treasurer of the Board. To the poor, he was a generous benefactor, to the hard-pressed an ever ready help, and to the discouraged he brought the stimulus of a boundless optimism and cheering faith.

In 1904 Mr. Thomas was stricken with a sickness which forced him to withdraw from all work and ultimately retire from business. A long vacation in Europe followed, and on his return he took up his place in life with a clear and vigorous mind until the end, with only a few

days of complete helplessness, before he entered into rest, in his seventieth year, on April 21, 1909.

The out-poured expressions of praise and grief at his death, coming as they did from such widely different and scattered sources, were most exceptional. They tell the story of his life, and attest the place he occupied in the heart of his Church and city better than could be expressed in any other way, for they come from those who companied with and observed him in his life.

For that purpose they are recorded here.

AN APPRECIATION OF MR. GEORGE C. THOMAS
BY REV. NATHANIEL S. THOMAS

To write of George C. Thomas in connection with his work at the Church of the Holy Apostles, would be to write in detail the history of that remarkable parish. This, however, would carry me too far afield, though it must be borne in mind by the reader of these pages, that in every phase of parochial activity connected with the parish, in matters large and small, in counsel and in work, Mr. Thomas has been consciously the inspiring and unconsciously the determining force.

Paradoxically speaking, his interest in the parish began before it was born. I have heard him tell of the little group of kindred spirits who

used to gather in the study of Phillips Brooks when that extraordinary man was the Rector of Holy Trinity parish. At one of these gatherings the talk turned to the need of evangelistic work in the southern section of the city. The suggestion came from Mr. Brooks. The credit of putting the suggestion into effective operation belongs to Mr. Thomas. To his own, the lion's share, in the remarkable foundation, no one ever heard him refer. On the contrary, he never lost the opportunity of declaring Phillips Brooks, together with the Rev. Samuel E. Appleton, were the clerical founders of the parish. Let us not quarrel over words. As a matter of fact, Mr. Thomas and a few laymen immediately took steps to organize evangelistic work on a permanent basis, somewhere in the locality indicated.

The first service was held in the lecture room of the Tabor Presbyterian Church, on Sunday evening, January 26, 1868, on which occasion the Rev. Phillips Brooks preached the sermon. Preparation had been made, however, for this service. In the same place, and on the same day, Mr. Thomas and a few others whom he had interested, had gathered previously from the neighborhood thirty-seven scholars as the foundation for a Sunday-school. To this work, and particularly to this Sunday-school, Mr. Thomas consecrated his life, though at the

time he intended but to institute the work, looking forward to returning to the activities of his home parish as soon as a suitable person appeared to take his place.

Under his careful training, many a man well fitted to superintend a Sunday-school appeared, but the time never came when Mr. Thomas felt called to lay down the work at the Holy Apostles which he had begun, and was carrying on with such signal success. Here he steadfastly remained, for which not only the members of this parish, but the whole Church as well, may thank God, and take courage for the rarity of his example.

This example has been phenomenal. During the entire forty-one years of his superintendency, he was regularly in his place whenever by any possibility he could be there. Occasionally he was absent from the city on a Sunday, but never when it could be avoided, and the personal inconvenience and self-sacrifice to which he was subjected to accomplish this, has never been told. His vacations, when taken, were reduced to a minimum, and all engagements requiring absence from the city were so arranged that he could return to his Sunday duties. But the teachers knew it, and the scholars knew it, and in the knowledge, had so caught the spirit of their leader, that in 1904, when under the provi-

dence of God, Mr. Thomas was stricken down with a sickness so severe that it forced him to withdraw from all work for a year, and ultimately to retire from business, the attendance and interest of the School was in no wise affected thereby, a fact the more remarkable, when, as is well known, the life of the School has ever centered in his personality and leadership.

It has never been my fortune to meet a man so fully imbued with a realization of setting a right and proper example in all things, nor one who so illustrates in his own life its power.

I have frequently heard him say in answer to the question, "How do you manage to sustain such interest among your scholars?" "It is largely due to the fidelity and example of our teachers." It was a sufficient answer, no doubt, but the question must of necessity have further questioning. "Whence comes the fidelity and example of the teachers but from the leader who was ever in his place, both in the School and in the Friday evening Teachers' Lesson Study classes, which he taught without break or hindrance for forty-one years?"

Nor was his concern for personal example confined to his relations to the Sunday-school. It asserted itself, and controlled him in everything he did. He was punctilious in attending every service of the church. Whether on Sunday

morning or evening, or at the Celebration of the Holy Communion on feast days, or at the Wednesday evening services, he was always in his pew. He never missed a committee meeting, however unimportant, when he could possibly be present; and when absent, he never forgot to send his regrets with adequate explanation. In addition to this, it was his wont to telegraph or cable some affectionate greeting of remembrance, which he carefully timed to reach the committee at its sitting.

A conspicuous illustration of the sincerity with which he pursued the even tenor of his way, compelled by this ruling determination to let his light shine before men through the consistency of his example, comes to my mind as I write, though the instance is but one of many which I might mention.

A well-known gentleman of Philadelphia invited a select circle of distinguished men to dine, and view some famous pictures which he had recently added to his gallery. It was a most unusual occasion. Unique preparation had been made, and the event promised to be one of the most brilliant affairs ever given in Philadelphia. Mr. Thomas's partner, Mr. J. Pierpont Morgan, with a small coterie of friends, was coming over in a special train, and the event promised to be not only most brilliant, but one, by reason

of the guests, most naturally attractive to Mr. Thomas. It was, however, on a Wednesday evening; an evening habitually consecrated by him to the worship of Almighty God. No engagement, outside of a conflicting duty could take precedence of an engagement, as he conceived it, with his Heavenly Father, so, though one of the most conspicuous of the invited guests, Wednesday evening found him as usual in his accustomed place.

I have said that Mr. Thomas made it a rule to attend every meeting of which he was a member, however unimportant. I doubt not but that Mr. Thomas would take exception to this expression, for, with him, nothing was unimportant. Nothing was too minute to escape his observation or to enlist his personal attention.

For many years he was organist both of the Church and Sunday-school, and during that period, and afterward as Chairman of the Musical Committee, he selected the hymns to be sung, with the utmost care, so that they should harmonize with the thought of the day. To the Sunday-school session he gave the same personal attention. The sentences beginning the services, the Psalms, and other passages of Scripture, the Canticles and Hymns to be used, were all carefully selected beforehand, to conform to the thought he wished to convey.

I have heard him dwell most lovingly upon our Lord's constant care of, what most people call, little things, and the pains which he took with individuals, *e. g.*, with the woman at the well, with Martha or Nicodemus. He was fond of referring to the fact that St. Luke wrote his Gospel and the Acts for the edification of one friend, and that in doing so he set us an example of the importance of doing thoroughly whatever we undertake.

And so in the footsteps of his Master, we find him ever delighting in the details of personal ministration. Mr. Thomas knew all his scholars by name, and visited the sick and suffering in their homes. I shall never forget a remark he made to me as we were sitting together on his porch at Chestnut Hill, after my nomination, but before my acceptance of the call to become Rector of this parish. We were speaking of personal service. In a most humble way, and with a face aglow with emotion, he said, "Do you know I believe there are few homes in our entire parish in which, within the past thirty years, I have not said prayers with some sick person?" He might have added, what I have since learned, that it was his wont to cheer every sick room, not only with his presence, but with some token of regard, usually a large bouquet of roses or carnations.

The wisdom as well as the tenderness of this simple but beautiful tribute of remembrance has been abundantly shown to me, as I have followed him on his errands and messages of love, in the glistening eye and repressed feelings of those whose faces, usually stern and unyielding through want and adversity, suddenly changed when I spoke of the flowers. "Oh, yes, Mr. Thomas sent the flowers. Just think of his remembering me!"

Mr. Thomas's desire to serve was equaled by his ability to do. As a speaker he was forceful and versatile. His utterances, full of rare common sense, and marvelously attuned to every occasion, hid behind them the force of personal conviction, which endowed them with magnetic powers. This personal conviction convinced others. So conspicuous was this that I have frequently heard it said, "Mr. Thomas transcends argument. He has no need for it, and why should he use it?" That he believed this or that to be so, was enough; others thought so, too.

Of his immense benefactions no one but his God will ever know. The number of young men that he has started in business, the number of destitute families he has succored, the number of pensioners who looked to him alone for support, would roll up into the hundreds. I have been his almoner to large amounts, though I am but one

of many whom he has seen fit to entrust with the administration of his gifts.

Like the fountains of Versailles, he poured forth his benefactions through a hundred channels, but unlike these periodic streams he never seemed to exhaust his capacity. His interests were so varied and his helpfulness so general, that I could not particularize if I would. A few instances will suffice for illustration. For many years it has been his custom to provide tickets from the railroads, surface roads and steamboats, to be used for the benefit of such sick persons of our parish as needed a change, at the same time making provision for them at the end of their journey. During the winter he has furnished coal, and during the summer ice, for all whom his almoners esteemed worthy. At the time of the coal strike in 1902, when coal reached an almost prohibitive price, he filled the basement of the church with a huge supply, in anticipation of distress he felt sure would follow. During the famine, this coal was sold in small lots at a price sufficiently ample to reimburse him for his outlay. "I would have it no charity," he said, and so he considered it. Though by no means confining himself to a rule, it was Mr. Thomas's endeavor to assist persons to help themselves. Thus he never haggled over a bargain with persons in a different station in life.

In the purchase of the innumerable small houses in the southern part of the city which he bought for the charitable purpose of improving the neighborhood of the church, and of providing a really comfortable home for the poor at a reasonable price, men say he was imposed upon, and was forced to pay double what the property was worth. Mr. Thomas was not imposed upon, but paid his own price, when on inquiry he found the owners needed the money he chose to pay.

In the expenditure of money, he followed the same practice as governed his charities. I have heard him say, "If men who can, do not purchase costly and beautiful things, society would be the worse, in that there would be no premium set upon excellence, and the world's work would degenerate." For really good work Mr. Thomas seemed rather to enjoy, than otherwise, paying a good price.

At one of the famous exhibitions of water colors, one picture struck Mr. Thomas's fancy. On asking the price he was told that the artist's price was two hundred dollars. Upon his accepting the price, he was told that a certain gentleman had offered one hundred and fifty, with the understanding, however, that should anyone else offer the full price, he should be informed before the sale was made. This was the last Mr. Thomas saw of the picture, but on the following Christ-

mas a picture wondrously similar was presented Mr. Thomas with a note from the artist thanking him for his helpfulness in keeping up the price of a picture, which a poor artist had made as low as, in his need, he was able. Mr. Thomas accepted the picture, expressing the hope that the artist would exhibit again. He said to me in relating that occurrence that he intended to purchase the next picture of merit exhibited by that artist, for which he purposed to pay a price of sufficient amount to give the man a national reputation.

In the giving of money most men are affected by considerations purely personal. Mr. Thomas was by nature no exception to this rule. His intense loyalty to his friends and their memory is in keeping with the strength of his personal interests, likes and dislikes. And yet in opposition to this natural bent, he held himself in check and sought to fashion his giving otherwise. It has never been my fortune to meet a man so ready to help those who failed to commend themselves to his personal interest. This case stands out clearly in my memory. One of the missionaries of our Church (never a favorite with Mr. Thomas), made an appeal for his district before our Sunday evening congregation with so little effect that he not only failed to interest his hearers in his work, but prejudiced

their minds as to his own fitness for leadership. I could plainly see that Mr. Thomas was quite as discomfited as I was myself, and I was not surprised later in the evening to be called up over the telephone with a very decided, "What did you think of that? What do you think of that?" Only one reply came to me at the time which was simply that it was a great pity any district so needy of help should be so unfortunately represented. Mr. Thomas said nothing, but the next morning, earlier than was his wont, he again called me up over the telephone to tell me what he said he thought might interest me, that he had just sent off a check to ——— for the sum of $3000. Thus little did Mr. Thomas's strong personal feeling affect his giving to what his judgment told him was worthy of his help.

Of his larger benefactions to the General Church, to hospitals, to institutions, I know very little save in a general way, as Mr. Thomas never spoke of his charities to those not immediately concerned. But of his gifts to the parish I write with appreciation and thankfulness. He was largely instrumental in building the church. In 1893 he erected the commodious building known as the Phillips Brooks Memorial Guild House as a memorial to Phillips Brooks. In 1888 he built the beautiful chapel at Twenty-seventh and Wharton Streets as a thank offer-

RICHARD NEWTON MEMORIAL SUNDAY SCHOOL AND ADMINISTRATION BUILDING

ing for the safe recovery of his son from an attack of appendicitis at sea. In 1891 he and his wife completed the group of buildings at Twenty-seventh and Wharton as a memorial to their parents, thus giving the Chapel one of the most completely appointed mission's foundations in this country. In 1902 he built the Cooper Battalion Hall and Gymnasium at the corner of Twenty-third and Christian Streets as a memorial to his old friend and pastor, Dr. Charles D. Cooper, of which it has been frequently said that it is the most complete and perfect building of its kind in the country. In 1903 he built as a memorial to his former friend and pastor, the Rev. Richard Newton, D. D., the magnificent Sunday-school building which marked a new era in Sunday-school architecture, it having been pronounced by various magazines and reviews the most successful building for Sunday-school purposes ever erected.

In 1905 he gave the sum of $30,000 to build a church at Fifteenth and Porter Streets. This building has been named St. Paul's to perpetuate the name of the church in which Mr. Thomas had been brought up. In addition to these large gifts Mr. Thomas has from time to time been adding to the endowment fund of the parish until now it has reached the sum of $132,000.

Moreover, he has practically sustained the

burden of the current expenses of the parish from its very beginning, and the gross receipts of the parish which since 1900 have never fallen below $100,000 a year and more nearly averaged $125,000, represent in very large measure his own personal contributions.

I have referred to his improvement of the property in the neighborhood of the church. Six years ago Twenty-first street between Pine and Christian was one of the most neglected and disreputable in the southern section of the city. Where then speakeasys, saloons, stables and disreputable and broken down dwelling houses sheltered a debased population, comfortable dwellings, with the latest modern improvements now attract a most respectable and home-loving people.

There is no one in our parish who is ignorant of the fact that even the services of the sanctuary as well as the many activities of a large institutional church depended for their very existence upon the liberality of Mr. Thomas, yet such has been the character of his loving and earnest ministration that all are prone to forget it. Every one assumed, as a matter of course, that he would ever do as he had been accustomed to do; that he would forgive every offense of indiscretion; allow any trespass upon his time; respond to every call for help, and in

return, brook any opposition to his views, which a grateful but often inconsiderate people might see fit to offer. In short, he has been the father of a generation, and the generation consequently presumed upon the familiarity of the child to the parent. A simple illustration will suffice. With Mr. Thomas presiding a Chapel committee was considering Mr. Thomas's determination to plow up a tennis court and plant the same with flowers because the privileges of the court had been seriously abused by those over whom the Chapel could exercise no authority. This wise decision was bitterly opposed by a young stripling whose habit it was to resent any other opinion than his own. Mr. Thomas rebuked him rather sharply, but no more so than his obstinacy deserved. A day passed and the young gentleman on meeting me drew a letter from his pocket and handed it to me to read. It was from Mr. Thomas expressing his regret at having spoken so sharply the evening before and assuring him of his appreciation for his interest and work at the Chapel, notwithstanding his disagreement in the matter under discussion. The young man seemed to be somewhat elated over the letter until I asked him if he had written Mr. Thomas apologizing for his disrespect. "Disrespect," said he, "I was not disrespectful, I just talked up as I do to any other fellow."

No one could be more considerate than he of others' rights. No one could be more tender of others' feelings. And thus it has come about that Mr. Thomas, though supreme, has sought no supremacy other than the supremacy of distinguished service. He has sought none other, but he has gained much more, including the supremacy of spiritual leadership and the supremacy of personal devotion unequaled, nay unapproached.

MINUTE OF THE VESTRY

With deepest sorrow the Vestry of the Church of the Holy Apostles record the death of Mr. George C. Thomas, who for more than forty years, was the beneconnected with it. But mingled with our keen sense of factor of the parish and the personal friend of all the irreparable loss, which has come to us in this sudden bereavement, is the profound gratitude to Almighty God, which all must feel for the personal character, the deeds of beneficence, and the shining example of one who belonged not only to this parish, but to the city, the diocese and the whole Church. For the good man does good by living as well as by what he is permitted to accomplish. Benefactions, wisely dispensed, are inestimable blessings, but who can measure either the power or the limit of a wholly consecrated life? Such indeed was the life of George C. Thomas.

Some of the words of one of his favorite hymns, are an expression, true and beautiful of the spirit, and the motive of his whole career.

"All we have we offer;
All we hope to be,
Body, soul and spirit,
All we yield to Thee."

And so like the Master Whom he loved, and in Whose footsteps he walked, Mr. Thomas went about doing good. Cultured and broad-minded, of wonderful business capacity, and spotless integrity, modest and unassuming, he was an illustrious example of Christian manhood.

What he was to his rector, and to us, his associates, can never be told. Always in his place at the time of divine service on week days, as well as Sundays; he was also most punctual and efficient at every meeting of vestry or committee held in the interests of the Church he loved so well. The same fidelity was manifested in the work of the Church Club, the Brotherhood of St. Andrew, the diocese and the Board of Missions.

The first service of this parish was held on Sunday evening, January 26, 1868, the Rev. Phillips Brooks, then Rector of Holy Trinity Church, being the preacher. Mr. Thomas and a few others had already gathered a nucleus of what was destined to be one of the largest and best equipped Sunday schools in the whole Church. To the work of the parish, and especially to the Sunday-school, Mr. Thomas consecrated his life. From that early day until he entered into rest, he gave constantly and without limit of his time, strength and means for the accomplishment of a truly grand result; a result in the attainment of which he would have been the last to claim the pre-eminence which rightfully belonged to him. It was always a marked characteristic of the

man to give all credit to his pastors and fellow workers in the Church.

The superintendency of the Sunday-school and the training of its teachers was the joy of his life. It was a loving ministry, freely given. He knew the teachers and pupils by name, and it was a lifelong habit to visit them personally, when sick or in trouble. His purse was always open to every need, and his special delight was to help others to help themselves. Many of these are to rise up and call him blessed, not for his material gifts, but for personal love and sympathy given without stint, when there was a pressing need of both. This was his life. His goodness always found expression in service, unselfish service which was wise as well as generous. This thought for others became more and more the dominant note in a beneficent life. Among his last words were these to his pastor, "I wonder if anybody knows how hard I have tried to help people?" In a sense, everybody knows, and most of all, we know who were closely associated with him, and were daily witnesses of his good deeds. But in the highest sense, only God knows the whole story of his wonderful life.

In the growth and development of the parish, with its parish church and three chapels, with its fifteen buildings and its three thousand communicants, Mr. Thomas has ever been the leading spirit, and a prime factor. The Sunday-school is known everywhere, and the Church of the Holy Apostles, largely through his personality and influence, justifies its name as a great missionary parish.

The same careful business methods and devotion which characterized parochial administration, were brought to the work of the diocese and the Church at

Interior of the Richard Newton Memorial Building

large. Mr. Thomas was a man of versatile gifts. He was a forceful and convincing speaker; often heard when there was occasion, never otherwise, in diocesan and general conventions, and in Brotherhood and missionary gatherings. Without seeming to argue, his addresses were terse, cogent and eloquent.

We regard it a great privilege to have been associated with a man of such gifts and such consecration as George C. Thomas in the work of our common Lord and Master. His death makes a vacancy which we hardly dare to think of, in the church to which he was devoted, and in all our councils. A devout Christian in private life, in the home and in the parish, a factor in the forward movement of the Church of God, a high type of Christian citizenship, Mr. Thomas has left an example, which we all might emulate.

In his death, we feel personally bereaved, and we extend our profound sympathy to his bereaved family, praying that God will bless and comfort them in this time of sorrow and trouble.

"The righteous live for evermore, their reward also, is with the Lord, and the care of them is with the most High."

MINUTE OF THE OFFICERS AND TEACHERS OF THE SUNDAY-SCHOOL

We meet to-day in the shadow of a great sorrow; one who since the foundation of this Sunday-school has been an inspiration to cheerful, earnest service has been called from us. George C. Thomas was the first and only superintendent of this school, and from the very beginning maintained his active interest in it; ever ready with his wise counsel, and words of cheer, he was the life and joy of our school; wherever he

entered doubt and darkness departed, and we all took new courage and went forward with glad hearts to serve the Master; many times his encouragement and sound advice have put new life and vigor into those who were discouraged, and above all his living example of the power of the Gospel of Jesus Christ in the lives of men has been a continual inspiration to all.

He ever held up the glorious liberty of the children of God and the joy of walking in His light; while knowing the dark side of life, he strove always to hold up before men Him who was the light of the world and in whom was no darkness.

To particularize as to his labors, generosity and influence in the parish, through these many years of devoted service, would be impossible, for none but his Heavenly Father knoweth their beginning and end; but we know that throughout the length and breadth of this parish the voices of those who have reason to rise up and call him blessed would be as the sound of many waters.

Though a busy man in the world, he always found time for church work, and no matter how arduous the duty, that which he undertook was always well done. In this respect he was an example to all men of this remarkable and hopeful age.

We are deeply thankful for his noble generosity, which did so much to create and then maintain this parish, until it has reached its present position of permanence. We praise God for his life and example, a life of devoted, consecrated labor, as well as of generous deeds, which will speak to us and those who come after us, continually of him through the foundations which he so wisely laid.

His strong personality, integrity and justice; his

never-failing sympathy and courteous bearing toward all with whom he was associated; his faithful and consistent attention to whatever he undertook, justly won for him the respect and admiration with which he was regarded in business and social circles, and the reverent honor and affection of those whose privilege it was to know him intimately.

His memory will be held by us in high and reverent esteem, as a wise counsellor and honorable, upright courteous gentleman, whose blameless life has been a blessing to the community in which he lived.

MINUTE OF THE DIOCESE OF PENNSYLVANIA

The departure from this life of George C. Thomas —an irreparable loss to Christ's Church here upon earth—is an especially severe bereavement to the Diocese of Pennsylvania.

It has been well said of him "that he gave himself with his alms," and in giving himself he gave not only an earnest, devoted and untiring service, but also an excellent judgment founded on a wide experience in affairs both ecclesiastical and secular, which was of the greatest value; so that large and generous as was his bounty, it was excelled in worth by his counsel and his service.

His range of activity in the work of the Church extended from the parochial Sunday-school to the General Convention. He was warden of his parish, he was treasurer of the Board of Missions. He was equally active in the management of the Boys' Club at Kensington, and in the management of the entire missionary work of this Church. He was part of the organic life of the Church in innumerable capacities; he was foremost among the laity, and in the councils of the

Church no voice commanded more attention and respect than his.

His service in the Diocese of Pennsylvania, as we all know, cannot be valued, for the seed which he planted will continue to bring forth fruit in all the years to come. His benefactions cannot be counted, for they were never all known. He responded loyally and heartily to every call of the Church; no duty was too small or too humble for his undertaking, and everything undertaken was performed with the greatest diligence and with the greatest thoroughness. To record his work would be to write a history of the diocese for the past thirty years.

Everything he did was done with the single-minded purpose of rendering to his Master the best he could give; his was the highest sense of stewardship which brought the largest increase to the talents which had been committed to his charge.

"His delight was in the Law of the Lord, and in His Law did he exercise himself day and night."

SUNDAY-SCHOOL

The Church leaflet contained the following notice:—

By reason of the death of George C. Thomas, for forty-one years the Superintendent of this Sunday-school, in place of the lesson for this day a short memorial service will be said, after which the School will be dismissed. All are requested to retire as quietly as possible.

After opening the school, the rector spoke as follows:—

At this point of forty-one years it has been the custom of this school at the beginning of the lesson study to say that Collect which we all know, that of the Second Sunday in Advent. We shall not say that Collect to-day; we shall say it next Sunday, and I trust every Sunday thereafter. But to-day we will not say it because we are going to have no study of the lesson. I believe for forty-one years the study of the lesson has never been omitted. No matter who was to address the school; no matter how short the lesson was. It seems to me we can in no way mark this day in a more emphatic manner than to omit the lesson and this Collect.

I will give the classes ten minutes in which to mark their attendance and take up the offering, and after a brief memorial service I will ask the school to withdraw as quietly as possible.

The two Collects which Mr. Thomas himself has chosen as the Collects to be placed in the book which he gives to those who are confirmed, singularly enough, if anything in God's working can be singular, are the Collects for the second and third Sundays after Easter. The Collects for to-day and next Sunday, and so let us use these Collects, and as we use them let us think of our Superintendent.

I hold in my hand a letter which Mr. Thomas sent out the week before he came to church for the last time, to the officers and teachers of the Bible Classes. He was so proud of the Easter offering he could not wait until the next issue of the Parish Intelligence in order that you might know what the work that you had been doing amounted to.

In a letter which Mr. Thomas addressed to his wife and children to be opened after his death and before

his burial, are these words, "Keep up the traditions of the past." Let us make a resolution that in remembrance of this Easter offering, the Easter traditions prevail. This is, we have always given this money to the cause of the Church. Such a cause will always keep our hearts to the work. The great danger we are all in is in thinking of ourselves; of the man we like; of the bishop we particularly admire; some one to whom we are particularly devoted. Never let it so be, "Keep up the traditions of the past," and let our Easter offering, be it large or small, as the years go by, be given to the Board without discrimination.

I am glad that this last year Mr. Thomas was with us it showed no decrease. The time must ever come in every work where there is a setback; when the day of the climax has been reached. Whether it has been reached with us God only knows, but I am thankful that Mr. Thomas saw no decrease, but lived to see his work fructified to the end.

At the meeting of the Teachers' Lesson Study on Friday night, it was decided to adopt a resolution, and Mr. Neill was chosen as chairman of a committee appointed to adopt such a resolution.

I have no speech to make to-day. As I said this morning, one cannot make a speech regarding one's father. We are surrounded here to-day with his love and devotion; we are thinking of him. I have before me his things; his prayer book; the book that he used at the Teachers' Lesson Study, and the last words he wrote there:—

"Friday evening, April 23, 1909. Lesson for the second Sunday after Easter. The cleansing of the lepers. St. Luke 17 : 12-19; Ps. 51 : 10." In everything that he did he closes with a commencement. In every-

thing connected with him we look forward. He closed his book with the title of the lesson for the succeeding Sunday. What a thought for us. That there should be no finality to our work, but that we should look at each day completed as a commencement, the beginning of another day.

But how does he end the lesson of last Sunday? It was the lesson of Lazarus, the brother brought back to life. The points of his remarks are:—

1st. At the tomb.
2nd. Martha's remark and the Lord's reply.
3rd. The Lord's prayer.
4th. The dead ariseth.
5th. Results.

Coulds words better express what is in our hearts to-day than these:

"The dead ariseth; results."

Here is a little book to which he has often called your attention. The last that he has written here is:—

"The day of resurrection."
"Life restored."
"Sympathy."

In this little book I find so many things; the precious things in connection with the Sunday-school; a letter from Phillips Brooks (been there since 1888). A little address which he heard delivered by somebody, and which affected him, and which he got that person to give him, from Romans 8. "The blessedness of those that love God." Making me think of what he said last Sunday when some one with loving thoughtfulness said to him, "Don't you think you had better go

home?" He said, " 'Tis pleasant to linger in the house of the Lord."

I find here a letter to his wife; a letter of mine to him; a calendar; a letter from some one of his dearest friends—it seemed too precious to open—a little poem,

When gathering clouds around I view
And days are dark, and friends are few,
On Him I lean, who not in vain
Experienced every human pain;
He sees my wants, allays my fears,
And counts and treasures up my tears.

If aught should tempt my soul to stray,
From heavenly wisdom's narrow way,
To fly the good I would pursue,
Or do the ill I would not do;
Still he who felt temptation's power,
Shall guard me in that dangerous hour.

If vexing thoughts within me rise,
And sore dismay'd my spirit dies;
Still he who once vouchsafed to bear
Such bitter conflict with despair,
Shall sweetly soothe, shall gently dry
The throbbing heart, the streaming eye.

When sorrowing o'er some stone I bend,
Which covers what was once a friend,
And from his voice, his hand, his smile,
Divides me for a little while,
Thou Saviour, mark'st the tears I shed,
For thou did'st weep o'er Lazarus dead.

And O, when I have safely past
Through every conflict but the last,
Still, still, unchanging, watch beside
My bed of death, for Thou hast died;
Then point to realms of cloudless day,
And wipe the latest tear away.

It was my privilege to be at his home five minutes before he passed away. They called me upstairs and I was there in time to say the commendatory prayer, but I think his spirit passed away before the prayer was ended.

Mrs. Thomas was here to-day in the church, and would have been here in the Sunday-school to teach her class this afternoon but I would not have it. What an example! It was the Saviour's example to the end. And it is so to those who love Him.

Now I want to hear of no nonsense in this parish about our not being able to do things just because he has gone. His wife can stand up to her duty, and so can you and so can I. Is a fine example to go for nothing?

This afternoon Mrs. Thomas said, "I should like to see the flowers, because I did not see them yesterday." How many people go to see the flowers instead of going to the house of God. If it is your wish it will be my pleasure to take these flowers from the Sunday-school to-day and place them upon Mr. Thomas's grave.

I am sorry for the man that tries to take Mr. Thomas's place here, and you will be sorry for him too. The world does not give two men like Mr. Thomas to any parish when only one man was given to the nation, and here to-day in his memory, are we every one of us going to do our best? As Bishop Whitaker said to me, "I told the doctor I would rather lose the sight of my eyes (which I have so much cherished) than not to pay my tribute to George Thomas." How about our little tribute? We can make this his monument forever if we come, and train our children to come, and tell our grandchildren, this school must be a power so long as this building stands. No one man can take his place,

but the composite power of parts are sometimes stronger than the most gigantic man. How weak is a single strand of rope, but put together as a hawser they can draw the largest ocean steamships.

I am pleased to learn from Mr. Bailey that there are 1,023 present, which is the largest number ever present in this school. May it ever be so. This school is his monument and what a terrible thing it would be if after working forty-one years, his effort should count for nothing.

EXTRACTS FROM THE NEWSPAPERS OF PHILADELPHIA

George C. Thomas, retired banker and noted philanthropist, one of the most prominent laymen in the Protestant Episcopal Church in this country, whose benefactions amount to hundreds of thousands, died at his home at the southeast corner of Twenty-first and Spruce Streets, last evening, from arteriosclerosis.

With him in his last moments were his wife, his sons, George C. Thomas, Jr., and Leonard M. Thomas; Mrs. Sophie Thomas Remington, a daughter; Bishop-elect Nathaniel S. Thomas and Dr. J. Nicholas Mitchell.

While returning on Sunday afternoon from the Church of the Holy Apostles, Mr. Thomas was attacked with severe pains. He was assisted home by his wife and the Rev. Mr. Thomas, who were accompanying him, and Dr. Mitchell was immediately summoned.

On Tuesday Mr. Thomas's condition was slightly improved, but at noon yesterday he suddenly collapsed and sank gradually until the end.

As he was apparently in good health, despite his 70 years, until last Sunday, Mr. Thomas's death came as a great surprise and shock to those who knew him,

especially to his associates in religious, social and financial circles.

From his record, dating from the time of his youth, may be shown an illustration of Christian manhood of the most exalted type. One of Mr. Thomas's chief aims was to bring cheer and sunshine to the lives of others. In addition to aiding many young men to get a start in life he gave immense sums to religious and charitable institutions. The actual amount of money which he gave for such purposes will probably never be known, as he was a man who disliked having his charity recorded.

Next to J. Pierpont Morgan Mr. Thomas was the greatest benefactor of the Protestant Episcopal Church in this country.

His life in business was ever in accord with his life as a Christian. This was especially manifest in 1873, when, by reason of the failure of Jay Cooke & Co., Mr. Thomas's career as a banker was temporarily cut short. He promptly gave up every dollar of his fortune for the benefit of the creditors of his firm.

MR. THOMAS'S WIDE CHARITY

Among the munificent gifts made by Mr. Thomas was The Chapel of The Holy Communion, at 27th and Wharton Streets, as a thank-offering for the recovery of his son, George C. Thomas, Jr.; the Richard Newton Memorial Building to the Church of the Holy Apostles, 21st and Christian Streets, and a hall and gymnasium, Twenty-third and Christian Streets, for the use of the members of the Church of the Holy Apostles. He also gave the large piece of ground for the nurses' home of the Hahnemann Hospital to that institution. This gift was also presented as a memorial to his daughter.

With Mrs. Thomas he gave a large parish house to the Chapel of the Holy Communion, and also donated $12,000 toward erecting the parish house of the Chapel of the Mediator, at Fifty-first and Spruce Streets.

Mr. Thomas's last gift was made on Palm Sunday, when he gave $5000 to the Chapel of the Mediator. He announced the gift the moment he learned that the congregation would start a subscription for a church edifice on the lot adjoining the parish-house. This chapel is attached to the parish of the Holy Apostles, with which Mr. Thomas was connected for forty-one years. All that time he was superintendent of the Sunday School. It was largely through Mr. Thomas's efforts that the Church of the Holy Apostles was organized, and the aid which he gave it from time to time placed it among the leaders in the diocese. At the close of the recent Lenten season, it was found that the Church of the Holy Apostles led all others in the diocese in the way of Lenten offerings.

In addition to his money, Mr. Thomas gave of his energy to the work of the Church, and was a leader in all of its movements.

CHURCH TOWER AS A TRIBUTE

It was inevitable that the gratitude of the people of the parish to Mr. George C. Thomas for all that he had done for the church should take some tangible form, and so on June 10, 1901, at a special meeting of the Vestry, at which Mr. Thomas was not present, permission was granted to a committee to erect a tower on the church as an affectionate tribute.

This embattled tower, in the transitional Norman style of architecture, having as its general model that on Holy Trinity Church, raised 100 feet from the

ground, designed by Messrs. D. W. and W. D. Hewitt, and costing over $11,000, was dedicated, with unusual ceremonies by Bishop Coadjutor Mackay-Smith, and in the procession besides the rector and clergy of the

parish were over one hundred clergymen, among them being Bishops Leonard, Talbot and Whitehead, Dr. William R. Huntington, Dr. Thomas A. Tidball, Dr. Arthur S. Lloyd, and the Rev. Richard N. Thomas.

The dedication took place on the feast of St. Philip and St. James, Thursday, May 1, 1902.

A tablet was placed in the vestibule of the tower bearing the following inscription:

TO THE GLORY OF GOD
And to the Honor of His Servant
GEORGE CLIFFORD THOMAS
long-time warden of this Church,
a grateful people
has builded and now
dedicates this tower.
Feast of St. Philip and St. James
MCMII

CONSPICUOUS IN CHURCH WORK

In addition to numerous other offices in his religious work, Mr. Thomas was treasurer of the Domestic and Foreign Missionary Society. He was frequently a member of the diocesan conventions and was also a deputy to eight general conventions, a steward of the Sustentation Fund, and a member of the Board of Missions. He was one of the chief workers in building up the American Church Sunday School Institute, which grew out of the Sunday School Association of the diocese of Pennsylvania.

Mr. Thomas was a strong advocate of the Sunday-school Advent and Lenten offerings for missions. Nearly all his life he was a prominent figure at Sunday-school institutes and conventions of the Brotherhood of St. Andrew, where he frequently made addresses.

In addition to being superintendent of Holy Apostles Sunday-school, he maintained for more than forty

Tablet Placed in Tower

years a Friday Evening Teachers' Lesson Study Class, and for five years a Normal Class for intending teachers, which brought the instruction of the school to the highest standard.

Mr. Thomas was a vestryman of the Church of the Holy Apostles. Many of Mr. Thomas's friends frequently wondered how he could so successfully direct so many departments of the Church and keep them so thoroughly abreast of the times. His absolute sincerity in everything he attempted is believed to have been the basis of his success. Often after a strenuous day or night in his religious work, Mr. Thomas sought relaxation in music. He spent many of his quiet moments with the old masters at his pipe organ. He was an accomplished musician, but played chiefly for his own amusement.

There were many quiet charities in which Mr. Thomas was concerned that were practically unknown. In addition to helping many young men over the rough edges of life, he also enabled many young women to accomplish their ambition by providing for their education.

WHOLE NEIGHBORHOOD MOURNS

In the neighborhood of the Church of the Holy Apostles the whole community is mourning as for a common friend, for Mr. Thomas was personally known to most of them. When the tidings of his death reached that section people could be seen standing on their doorsteps for a block, near the church, talking of the sad event.

NATIVE OF THIS CITY

George C. Thomas was born in this city on October 28, 1839. His father, John W. Thomas, was one of

Philadelphia's most prominent merchants, and for many years was accounting warden of old St. Paul's Church. The younger Thomas attended the Episcopal Academy in the period of its greatest prosperity.

At an early age he took charge of the financial part of his father's business, for which he showed a marked aptitude. Recognizing his financial ability, Jay Cooke offered Mr. Thomas a position in his banking house, and he was soon admitted into the firm.

FINANCIAL AID IN CIVIL WAR

In 1863 and throughout the period of the Civil War, when the great financial operations of the Government were conducted by the firm, he was one of its active partners. He took a prominent part in the work accomplished by the firm, which strengthened the finances of the Government so that it was enabled to carry on a war which cost from $300,000,000 to $800,000,000 a year.

Upon the failure of the firm of Jay Cooke & Co. in September, 1873, Mr. Thomas for several months was compelled to give his personal attention to the work of straightening out the firm's affairs. Undaunted by his experience, he began business anew before the close of the same year. With the late Joseph M. Shoemaker, he established the firm of Thomas & Shoemaker, which in a few years gained influential clientage.

BECAME PARTNER IN DREXEL'S

It was not long before Mr. Thomas repaired his fortune in his new business, and in 1883 he was invited by Anthony J. Drexel to become a partner in his firm. Since that time there have been few large financial transactions in this city in which Mr. Thomas has not

figured. He was concerned in the Reading and Northern Pacific reorganizations and all the big operations of the Drexel and Morgan firms before his retirement. For twenty-one years he was among the first of Philadelphia's international bankers.

PRICELESS BOOKS AND ART TREASURES

Next in point of consequence to the charities which Mr. Thomas has fostered is the collection of books, pictures, priceless relics and art treasures which form a portion of his estate. This collection has been housed at Twenty-first and Spruce Streets, and has been visited by every art lover in this city and New York since its beginning, years ago. The rare books and the pictures aggregate an amount of artistic and financial value probably unequaled in any other private collection in this country.

RARE EDITIONS OF THE BIBLE

The Bibles owned by Mr. Thomas include almost every rare edition ever known. One is the volume with which the English Bible began its history. It is the first complete English Bible, printed at Antwerp in 1535, by Miles Coverdale, and with it are Tyndale's New Testament, printed at Worms, and the first sheets of an issue of the Bible authorized by Thomas Cromwell, and printed in Paris.

In another alcove is the first Bible printed in this country, the Eliot Indian Bible with the New Testament. This is the Ives copy, and one of the very few perfect ones in existence. Near this rarity are the primer of Henry VIII, the Appleton copy; Queen Elizabeth's prayer-book and the later primer, and a prayer-book once used by Martha Washington, and having on

its flyleaf an inscription from her declaring this. The famous Mark Baskett Bible, over which scholars disputed for years, is also in the Thomas library.

FIRST EDITIONS AND AUTOGRAPHS

A volume for which dealers have spent thousands of dollars in vain search, and which Mr. Thomas placed in high honor in his library, is the first edition of Tennyson's poems. Not less valued are the copy of Bleak House, in the original parts, in which are the original drawings; and the set of water color drawings made by Palethorpe for Pickwick Papers. There is also a set of the original proof sheets of Walter Scott's The Surgeon's Daughter, which he corrected and emendated and afterwards reprinted as The Chronicles of the Canongate.

The collection of autographs is also notable. It includes the original libretto of Die Meistersinger, penned in the small, cramped hand of Richard Wagner. It includes the major part of the autographs of the Signers of the Declaration, the originals of Grant's dispatches announcing Lee's surrender, and the letters of Lincoln to General Hooker.

These autographs are in volumes, carefully sorted and classified, and are from the hands of every sovereign of England, every sovereign of France, many of the world's famous musicians and artists, and many men of letters. An expense account of Marie Antoinette challenges a piquant interest, since its items are most amazingly frank and equally as extravagant. In the autographs of musicians are those of Beethoven, Gluck, Handel, Haydn, Wagner, Jenny Lind, Schubert and Mozart.

The patriotic appeal is in the twelve letters of George Washington, among which is his letter to Clinton announcing the Treaty of Peace, and the letters of William Penn, which fully describe the last hours of Charles II, and Penn's dealings with the Indians.

Another document of great historical import is Robert E. Lee's letter surrendering his commission in the Army of the United States at the outbreak of the Civil War. Of similar appeal is the letter written by Jefferson Davis, as Secretary of War, promoting U. S. Grant to the rank of captain in the Fourth United States Infantry, August 9, 1853.

BEAUTIFUL WORKS OF ART

Hardly less commendable to the attention of collectors are the paintings which adorn the Thomas home. Many of these at one time belonged to Adolph E. Borie, Secretary of the Navy in Grant's first administration, whose daughters, Mrs. James Rhoads and Mrs. John T. Lewis, sold them to Mr. Thomas.

Among the most prized is the portrait of Lady Gertrude Fitzpatrick as Sylvia by Sir Joshua Reynolds. The canvas is large, but it is one of the most charming ever achieved by the great Englishman, and has been the object of many pilgrimages since it was placed in Mr. Thomas's house, and by him considerately within the reach of genuine art lovers.

EXTRACTS FROM THE CHURCH PAPERS

"THE CHURCHMAN"

A sense of personal loss has come over the whole Church at the death of George C. Thomas, the great missionary layman. Yet the assurance of Easter joy

colors all our thought of him. His work has made it impossible to regard his passing with thoughts only of mourning. The lessons of his life survive to inspire the Church. Mr. Thomas became what he was not by any sudden stroke of genius, nor by any great inherited gift, but by that sure, steady and invincible progress which comes from an obedient following of God's law of growth. Mr. Thomas was a man of wealth, of unwonted administrative power and business experience, but hosts of men possess both these instruments of power and yet hold them back from the service of Christ and His Church. Between such men and Mr. Thomas the difference was not in financial or administrative capacity, but in Christian capacity, not in having but in giving.

By using for others consistently and regularly talents entrusted to him, he acquired the capacity to give himself and to consecrate his abilities to the service of Christ. There are great-hearted men throughout the Church who, because they have not yet given themselves in practice to the service of God and their fellowmen, have never realized their real power or done the work that they might have done for God's family. It was here that George C. Thomas's life reached furthest and deepest. Missionary bishops at home and abroad, missionaries on the frontier and obscure workers at home, will keep as precious and inspiring memories constant and touching evidences of his personal interest and thoughtfulness. There are those who have known failure in the humbler walks of life, who are praising God to-day for the friend who cheered and helped them in their need to self-respecting self-support. The clear and unmistakable lesson of George C. Thomas's life to the men of the Church is to learn to serve God and their

fellows in God's way. In following out this as a law of life Mr. Thomas grew, his parish grew, and the whole Church received from him an ever-increasing offering of his wealth and of himself. His life opens the way for a new type of layman from the very class that has failed so utterly to present the Church as God's home for all men and as the Body of Christ whose one law of membership is self-sacrificing service.

Though Mr. Thomas was conspicuously successful in business he had, from the beginning, shown that he had time and interest, an open heart and open hand for every cause of philanthropy and religion. One of his chief aims seemed to be to bring cheer and sunshine into the lives of others. It was astonishing with how many missionaries and mission fields he kept in close touch, sending from time to time some personal word or token of greeting. Through the whole mission field the news of his death will carry with it a sense of personal loss. The extent of his personal beneficences will never be known. He was constantly aiding young men to get a start in life. The sum of his gifts to religious and charitable institutions is known to be above $2,000,000 and it was probably very much more.

"THE LIVING CHURCH"

In the death of George C. Thomas, the American Church has lost undoubtedly her foremost layman. It may truly be said of Mr. Thomas that he gave all the resources of his life to the Church. An injustice is done in thinking of him chiefly as our most liberal giver of money to all the funds of the Church. Mr. Thomas was that, but he was so much more that one almost resents the recapitulation of his money benefactions as the story of his life of service to the Church. His in-

terest in her work included every phase of it, but particularly her missionary activities in all parts of the world. But this did not make him oblivious to the work near at hand, nor did it confine his interests into a single channel. Much more than his money, he gave himself to work for God, for the Church, and for mankind. This was characteristic of his whole life, but more completely of his later years, when, retired from active business interests for the most part, he was able to devote his whole time to religious and philanthropic work. And he did it so abundantly that his rector once well said of him that Mr. Thomas had visited and prayed with every family in the poorest blocks adjacent to the Church of the Holy Apostles—a parish whose manifold activities were very largely the result of his provision. He was for many years superintendent of its Sunday-school and was a leader in advanced methods of Sunday-school work.

But the Church at large knew him chiefly as treasurer of our General Missionary Society. Here his heart was chiefly centered. Every interest of the mission field was a personal responsibility to him. The ever recurring deficits in funds were a cause of great anxiety to him. Repeatedly did his benefactions make up what the rest of us had carelessly neglected to give, of our duty, but Mr. Thomas always realized that this was a precarious way of meeting the needs of the national Church. That Churchmen could not be wakened to a realization of the necessity and the blessedness of performing this work as the work of the whole Church, was an ever present anxiety to him. He cheerfully gave of his great wealth in such measure as few realized—for he was constantly making anonymous gifts in quiet ways—but he greatly longed for the time when the

missionary work might stand on a higher basis with respect to the realized responsibility of all Churchmen than has yet been experienced. Hardly a missionary worker is there in the Church who could not tell of personal help received quietly from Mr. Thomas.

But to us Mr. Thomas is even more than this. Beyond all else, he was to the editor of The Living Church a deeply loved friend. His convictions were such that his sympathy was not always with the policies favored by The Living Church, yet his sunny friendship never was clouded thereby. His death is the loss of one who was very close to the editor, and who was reverenced for what he was as deeply as he was loved.

May God give rest to his dear soul, comfort to those whom he has left behind, and may He raise up to the Church other sons who will seek in some measure to be for her what Mr. Thomas has consistently been during these many years.

"THE SOUTHERN CHURCHMAN"

By the death of Mr. George C. Thomas, the Church has lost one of the most notable laymen that has ever devoted his life to Church work in this country. Indeed, it is very difficult to put in words a due sense of the loss which has come to the missionary and benevolent work of the Church without almost seeming to indulge in exaggeration.

Probably there is not now, nor ever has been in the history of the Church in this country, a layman whose name was as universally known and whose character and work were as universally respected and admired as in the case of Mr. Thomas.

In the missionary, educational, Sunday-school and parish work of the Church, in his city, his Diocese, and

in the entire land, he had so long been a conspicuous and leading figure that even mature men have no recollection of when these conditions began to exist. His work at the Church of the Holy Apostles would have constituted a splendid life mission for most men; but this was only the beginning of his great work, and as it were the basis of his national interests and influence. No man can think of the great Sunday-school Movement which has done so much for the Church's intensive and extensive growth without immediately recalling his name.

But the work that will, in the minds of the great mass of Churchmen, always stand as distinctly his memorial, is the great national and international work of the Board of Missions. As Treasurer of the Board, back to a period when the memory of many mature men runs not to the contrary, he showed a devotion, a zeal, an enthusiasm, a systematic and explicit knowledge which has rarely been given, as a labor of love, to any missionary work or cause.

He was never satisfied to give only his money, however great the gift might be, but always gave first himself and his personal devotion. Probably, no man who has ever seen him at a "Board meeting," when the world-wide work of Missions was under consideration, will ever forget the picture: the strong and eager face, the quick sympathy, the exact knowledge even to the minutest detail in the farthest field, the ready response to all needs, and the finger ever on the very pulse of the missionary situation. It was a sight that sent no man home without a finer ideal and a stronger grip and a warmer heart.

His systematic and intelligent work as Treasurer of the Board of Missions has revolutionized the whole

missionary work of this Church, and his humble and enthusiastic zeal and devotion has put the whole cause on a higher plane in the minds of his fellow-Churchmen.

But, after all, Mr. Thomas's greatest power and chance was in his personality: "A Christian gentleman"; the fine flower and fruit of what a child-like faith can do for a man; a character that naturally drew men to him as did that of the Master whom he loved and served; modest, gentle, true, faithful and always thoughtful for and considerate of the other man; these are the characteristics for which thousands will remember and always love him. This writer knew one of his Sunday-school boys, who had, in the course of his work, drifted hundreds of miles away from Philadelphia, but who had always the most abiding conviction that no matter where he went, Mr. Thomas's love and interest would follow him, and he would show the most loving pride in the little papers and leaflets his old Superintendent would send him, and when he talked of "Mr. Thomas," the fashion of his countenance was changed. It was a wonderful illustration of the power of personal influence.

The death of this faithful Christian man will leave a void in thousands of hearts and lives and will make a gap, hard to fill, in many a good work, and the Church and humanity will be vastly poorer for the loss of voice and presence that always spoke and stood for right and righteousness.

"THE AMERICAN CHURCH SUNDAY-SCHOOL MAGAZINE"

Now that he has been called away from us into life eternal, there is no impropriety in revealing a hitherto well-kept secret. It is this: the constant ad-

vance and improvement of this Magazine has been due to the magnificent generosity of Mr. Thomas.

His interest in the religious training of the young people of the Church and his appreciation of the difficult but highly important work of Sunday-school officers and teachers made him eager to help, and so this Magazine may be regarded as having been for years past the kindly voice of a faithful worker speaking by means of these pages to his fellow-workers throughout the American Church, urging all to thorough personal consecration to the service of Christ, and showing how all might qualify themselves to do more efficient work for the Divine Master.

It must not be understood that this assertion is based simply upon the fact of his using money generously to meet part of the expense of publication, especially when the subscription lists were small and before the present more prosperous days of the Magazine began. He did much more. He helped give that tone to the Magazine which has commended it to the confidence and affection of the clergy and the Sunday-school workers in the Church. He ever urged that such a publication must not be a mere literary miscellany, or a technical journal of pedagogics, or a collection of carping criticisms of methods—but a kindly, helpful, readable magazine that the average teacher would welcome and in which all would find something to encourage them in their work and to show them the best way of doing it.

While scores of writers have united in the development of this Magazine, and while every one has felt at liberty to adopt his own plans of work, all realized that the policy favored by Mr. Thomas must be kept in view, and as the years passed on all the workers on the Maga-

zine became more and more convinced that his vision of what the training of a Christian child should be was a true vision and that his ideal teacher was the person who had an experimental acquaintance with the power of Christ's religion, who accepted heartily the truths of revelation, who fervently loved the Church, and who offered his best to the Lord.

So, then, if this Magazine has proved helpful it has been because it has pursued the policy favored by our departed brother.

"SAINT ANDREW'S CROSS"

The Church throughout the United States has for years regarded him as our foremost layman, and to all who knew him he has been the ideal Christian. Though a business man of very great ability, with many temptations to absorb himself entirely in money getting, he always put the Master's service first and gave to his efforts to spread the Kingdom the first fruits of his time and strength and thought. To him the vision of the King in His beauty was ever present. Though he had reached his three score years and ten, he had never grown old, for he found in daily companionship with the Master the well-spring of eternal life, the true fountain of perpetual youth.

And to us he was especially close. In the early years of the Brotherhood a member of the Council, he wore his Button to the end, not only doing all he could for the welfare of his Chapter, but faithfully fulfilling his Rules of Prayer and Service, and deeply interested in the growth of the Brotherhood throughout the country.

"THE STANDARD," OF LONDON

There is a deep feeling of sorrow in the Church in the United States at the startling announcement of

the death of George C. Thomas, who may be called, with almost no hesitation, the foremost American Church layman of this generation. The secular Press calls him "the well-known financier, art-collector, and Churchman," and all this he was, but pre-eminently the active, generous, inspiring Churchman. He was busied in important financial affairs, the representative in Philadelphia of the firm of which Mr. Pierpont Morgan is the head, carrying great responsibilities as a director in important Corporations, and successful as a man diligent in his business. He made large and valuable collections of works of art, secular and ecclesiastical, and was a connoisseur in books, possessing some choice liturgical treasures; yet with all this he was a man of simple habits, and he considered it his first duty to serve the Church with his means and his influence and the work of his mind and body. This service was most immediately rendered to the Church of the Holy Apostles in his own city of Philadelphia, where a parish of two thousand communicants, with a proportionately large Sunday-school, has been indebted to him for gifts towards its maintenance, for buildings, and for other appliances, but especially for his own personal labour, and herein especially for what he did in and for the Sunday-school. In the Diocese his influence, strong and leading, but never obtrusive, was constantly felt. It is understood that he largely maintained the American Church Sunday School Magazine, and well known that much that was done for the advancement of Church interests in divers ways was his gift. He had but recently announced that during the current year he would furnish Bibles to the number of ten thousand to such Sunday-schools in the Church as could not afford to purchase them. It ought to be added that he took his

place as a parishioner among the rest and opened his house to other members of the parish and to its Guilds, taking pleasure himself in thus giving pleasure to others.

EXTRACTS FROM LETTERS AND TELEGRAMS SENT TO MRS. THOMAS OR THE REV. N. S. THOMAS AT THE TIME OF MR. THOMAS'S DEATH

THE RT. REV. DANIEL S. TUTTLE, D.D., THE PRESIDING BISHOP

Mr. George C. Thomas is dead. At the very time I am writing these words his sacred body is being taken to its burial from his loved parish church in Philadelphia. In these last three days, the sad message of his death has gone around the wide world. For he loved the Saviour's cause and wrought for the Church's militant and missionary work all the wide world round. Our human hearts cry out, how can we get on without him? But our Christian faith rising out of sadness says, he was full of hope and love and courage and he worked cheerily and steadily while it was the day, and the night to him is not darkness, but rest, and peace, and love and home. Could he speak to us he would say: "Go on, do not stop. Work, hope, love, give, pray. Live for God while the day is yours. When your night comes, through Christ's merits and mercies ye shall live with God."

His life and work were sermons. I know of no better or more helpful American sermons. God be humbly thanked for the preacher whom He sent to us and for the sermons which he preached.

Surely thanks may overtop the tears. Our great missionary leader and helper died in the glad Easter-

tide. Who doubts that the joyful Easter promise whispered itself to his departing spirit out of his own Bible which he loved so well—"Them also which sleep in Jesus will God bring with Him."

"The graves grow thicker and life's ways more bare
As years on years go by:
Nay, thou hast more green gardens in thy care,
And more stars in thy sky,
Behind, hopes turned to griefs and joys to memories
Are fading out of sight;
Before, pains changed to peace and dreams to certainties
Are glowing in God's light."

God's will be done! Alas! "My father, my father, The chariot of Israel and the horsemen thereof." God mercifully have us all in His holy keeping.

Our greatest earthly missionary leader has fallen—nay, is exalted.

God's peace is his.

And what shall we do?

BISHOP NILES, OF NEW HAMPSHIRE

"Paradise has gained one of earth's very best men."

REV. ALEXANDER MANN, D.D., RECTOR OF TRINITY CHURCH, BOSTON, MASS.

This is a most sorrowful day for Churchmen all over the United States, and I know what the loss of Mr. Thomas must mean to those who stood close to him. To my mind he was unquestionably the foremost man of our Church to-day. I mean by that, that although he was neither the most learned nor the richest, he was

the man who was most widely known and who will be most widely mourned by all sorts and conditions of men —Bishops, Priests and Laymen. He leaves a great heritage in his example to the American Church, but where shall we look for his successor in the missionary work of the Church?

BURTON MANSFIELD, ESQ., OF NEW HAVEN, CONN.

Such a mission as called us all to Philadelphia on Saturday is sad beyond expression, but such a life as Mr. Thomas's will now be a greater inspiration than ever, if that be possible.

H. D. W. ENGLISH, EX-PRESIDENT OF THE BROTHERHOOD OF ST. ANDREW

His life has been a fine example of high Christian service. The Kingdom of Christ has felt the impulse of his loyalty and every man in this country, known or unknown to him, will and should have a higher conception of a Christian's privilege and duty through this life, which in death I predict will blossom into the desire and expression of many souls to more deeply consecrate themselves to the cause of Christ, following his manly example, than ever before.

THE REV. SAMUEL E. APPLETON, D.D., ASSOCIATE RECTOR OF THE CHURCH OF THE HOLY APOSTLES

The terrible blow has fallen, and our dear friend, Mr. George C. Thomas, as been taken from us. You, the Church of the Holy Apostles, and the whole Church, have met with an irretrievable loss. We can only say, with resignation, "The will of the Lord be done." Knowing you were absent at six o'clock, I telephoned to Mrs. Thomas that if I could be of any service I

would go at once to her husband. I was so happy that you could be with him in time. It is all so dreadful that I cannot express my grief at his death, and your personal loss.

THE REV. GEORGE C. FOLEY, D.D., THE DIVINITY SCHOOL OF PHILADELPHIA

I sympathize deeply with you in the great loss you have sustained. Personally it must mean much to you, throwing a shadow over your coming consecration. I can hardly conceive what the Parish will do without him. The diocese meant much more to the general Church because of his interest in missions and the Sunday-school. The Church at large and the Diocese cannot replace him, because they breed few such men nowadays. I am glad that Philadelphia Evangelicalism produced him. I wonder if, with our modern breadth on the one hand and ceremonialism on the other, we are somehow losing the spirit which moved him and so many others of a little earlier time.

BISHOP DOANE, OF ALBANY

It seems to me there was no more precious life in the Church than his for our great mission work to which he gave not money only, large and lavish as his gifts were, but the greater gift of himself.

He was very gracious and kind to me, always, and I have some realization, I think, of the greatness of the personal loss and sorrow of those who are nearest to him.

REV. JOHN HENRY HOPKINS, D.D., SECRETARY OF THE FIFTH MISSIONARY DEPARTMENT

He was unquestionably our greatest layman and his life will be remembered as one of the noblest and

most powerful forces for good which God has sent into our modern world. Tens of thousands of people will thank God for the inspiration of his example, and will pray God to help and sustain you in the midst of this overwhelming affliction.

REV. DR. STIRES, RECTOR OF ST. THOMAS' CHURCH, NEW YORK

We are all grieving with you but thanking God for that inspiring life. What a welcome he had, that good and faithful servant, who has entered into the joy of his Lord. Nothing but anxious illness in my family would keep me from the service to-morrow. I know God is comforting you.

REV. W. R. HUNTINGTON, D.D., RECTOR OF GRACE CHURCH, NEW YORK

Engagements here from which I cannot escape cut me off from the sad privilege of being with you at the Church of the Holy Apostles, but I cannot let this day, for you the most sorrowful of all days, come to a close without sending you a word of heartfelt sympathy. The praises of the man whom it has pleased God to transfer from usefulness here to usefulness elsewhere are on many tongues. He was loved and honored as few men are honored and loved, and that not merely because he was lavish in his giving, but because he so unreservedly gave that rarest of all gifts—himself. That is God's own way. In the commercial and political worlds it passes for a proverb that "There is no necessary man," but I confess to having scanned the horizon in vain in search of one who might be to the Church in the future what George Thomas has been to it in the past.

BISHOP MANN, OF NORTH DAKOTA

Nothing can alleviate your sorrow as nothing I can say will really add to the universal sorrow of the American Church.

Earth will be the poorer to me for his absence from it, and Paradise must be the more real to me for his presence there.

BISHOP WEBB, OF MILWAUKEE

What the Church is going to do without him, is hard to tell. There is no one to take his place. I owe more to him in my own spiritual life than I can tell.

BISHOP GREER, OF NEW YORK

A great sorrow has come to the whole Church in the death of your husband. I do not know of anyone in the entire Church of the United States, Bishop, Priest or layman, whose loss would be more deeply and widely felt. What we shall do without him in the Board of Missions I do not know. He was one of the most devoted men I have ever met, and it will always be a sweet and precious memory to me that I possessed and enjoyed his friendship. I cannot realize that he has passed away from earth, and that I shall see his face no more. He was a rare and gifted soul, and everybody who knew him not only believed in and admired him, but loved him.

BISHOP EDSALL, OF MINNESOTA

It was the greatest loss that could happen to the American Church. He was our greatest man, clerical or lay. From all over our mission field prayers are going up for you in your personal loss, and thanks for the lessons of his illustrious life and consecrated stewardship.

BISHOP LEONARD, OF OHIO

Without question he was the leading layman in this American Communion of ours, a man we all revered and loved; a man to whom we owe great inspiration, a man greatly beloved of God, consecrated, pure, generous, loving. The Church will bend over him in sorrow while she gives him her earnest benediction.

BISHOP LAWRENCE, OF MASSACHUSETTS

The life and death of Mr. Thomas was a continual triumph and we all mourn one who has fought a good fight and won an immortal crown.

How well I remember him back in '74, teaching his teachers' class. Dr. Cooper let me look in. Of late years we have come together more closely. I grew first to admire, then love him. It is not every man who has his strong and common sense qualities who can also win affection.

There will be sorrow around the world, deep sorrow, for a good friend has passed on. Tears will fall in Alaska, Asia and Africa, in the East and West. But the inspiration of his example will remain with us.

Think of him in the company of Phillips Brooks and the saints gone before!

BISHOP ANDERSON, OF CHICAGO

Mr. Thomas's death will be felt throughout the country and throughout the Church all over the world. His love, his zeal, his character, his generosity have been a great gift to the Church and to the world. The whole Church is filled with gratitude for such a good and noble man, and is bowed down in sorrow over his death.

BISHOP FUNSTEN, OF IDAHO

Sorrowful news just received. Our loss is immeasurable.

GOVERNOR STUART, OF PENNSYLVANIA

He represented the highest type of a Christian and a citizen, and his life is well worthy of emulation.

A FEW MEMBERS OF THE PARISH

It is with the greatest sorrow that I have learned of the death of our dear Superintendent, and I cannot fully realize it, or else I am sure I would be almost distracted. Little I thought as I saw him take up the offering on Sunday that it would be his last. I am just heartbroken, and never during my life have I mourned a loss so much, and I can comprehend just how you knowing him so intimately and loving him so well feel at this moment.

I cannot realize that we have lost our friend, our dearly beloved friend, always ready and willing to help. I feel as if I cannot bear it, for dearly I loved Mr. Thomas from the time I was a small girl to the present. When cares pressed too heavily (and they have pressed heavily many a time) I got ready and went in to Sunday-school, so I could listen to Mr. Thomas, and as soon as I heard him everything seemed to smooth out, and the cares were forgotten. Not long ago when matters looked dark for us, I had such a blue spell, I couldn't seem to shake it off, and my husband came home and said "Cheer up. I have something here that will send your spirits up fifty degrees," and he unwrapped Mr. Thomas's book of letters which he had bought.

When my daughter was about seven years old she went to a little school and the teacher asked the children if they could name three great men, and she promptly answered, "George Washington, Mr. George C. Thomas and father." I merely mention these little incidents to show you what a regard we had for him. When I saw his form borne out on Saturday, I felt as if a cloud had come over my life. Somehow I feel that God is far away from me on occasions like this.

THE FOLLOWING ARE EXTRACTS FROM LETTERS TO MRS. THOMAS RECEIVED FROM PERSONAL FRIENDS

My sister joins me in very earnest expressions of sympathy for you and your children in your great loss. We, too, were happy to be counted among those who enjoyed Mr. Thomas's friendship, and now we share with them in the great sorrow evinced in such a touching way, both at the impressive funeral, in the silent gathering on the sidewalks, and in and near the Church, and in the public and private expressions of grief and affection and respect. His whole life was a sermon on earnest work for others, and his example of devotion to duty, and happiness in doing it, will be a blessing to all who knew him, and loved him and admired him. This must be your comfort and consolation now.

For many years I have been to some degree associated with your husband, and have counted myself happy in having his friendship. I shall miss him greatly as will a host of others. He leaves a vacant place that cannot be filled, and why such a man should have been taken away in the prime of his activity and usefulness is one of the mysteries we shall not in this

life comprehend. When we pass beyond the veil our eyes will be opened to see more clearly.

I must tell you how deeply I sympathize with you and for you, in the irreparable loss which has befallen you. His loss is a public calamity. Truly there is mourning throughout the land, and well there may be.

Please let me send my sympathy and the loving thought that what Mr. Thomas did will remain in the world to bless it; that his influence can never be lost. And for the sorrow of the broken tie there is the sure knowledge that we can never be so far away as not to love and understand.

It is indeed a time of sadness, not only for his own loved ones, his wide circle of friends, business associates, the dear Church he loved so well, and served so zealously, but also for the entire community whose representative citizen he was, who mourn the loss of Mr. Thomas.

Mr. Thomas has always been an inspiration to me since I was a young girl. It is almost an aweing thought that he has been a spiritual help to such vast numbers of people, young and old, in many cities, States and countries, and that this influence is of a kind to last till life ends.

It is not fulsome praise to say this and I am sure that the realization of its truth must be your greatest comfort in this hour of affliction. We have thought and spoken of him to our Sunday-school to-day, and prayed for you while we thanked God for Mr. Thomas's Christian life and example.

What a tribute to him was his funeral! I suppose that hundreds more would have longed to have been in

the Church. How beautiful the service was, so perfect and yet so simple, just what that good, modest man would have wished. I always think that in times like this, we would go mad, with thinking of ourselves. I have found comfort in saying constantly, "Delivered from the burden of the flesh, and in joy and felicity." "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

What a consolation to know, no one was ever associated with Mr. Thomas, who was not better for having known him.

There is a feeling here that Marion will never be the same. This afternoon I heard Mr. Brown, at the little Chapel, where a memorial service was held for Mr. Thomas. He spoke beautifully of your husband, and every one present felt the truth of all that he said.

The memory of his life among us is an inspiration. We feel that this little mission has lost a friend and counsellor whom it will be hard to replace, and whose presence in our midst, we shall sadly miss in the days that are to come.

Not only in Philadelphia, but throughout the Church his name was a household word, and the example of his devoted service, an inspiration and an uplift. We all feel that we have lost a friend, and the Church her noblest benefactor.

While we sorrow deeply for you and yours, we cannot but rejoice that he passed away as and when he did. After he had taken part in the Easter services

that he loved so well, and yet during the Easter season that speaks so strongly of the resurrection hope.

Although a stranger to you but a warm admirer of your dear husband, I wish to inform you that, as a mark of respect to the dear departed soul, the flag on my mill was at half mast during all of last Saturday. I thought my action would be an additional comfort to you in this hour of great trial, but no tribute to him no matter how extensive or far-reaching could ever suffice for a whole life devoted in helping those who were unable to render themselves any assistance. His place can never be filled. Such men are divine, and the knowledge of all this should atone for the great grief that is now enveloping you and your entire family. I am thankful I have been permitted to live in the same State and city with him, with the additional satisfaction that I saw him laid to rest on last Saturday afternoon; I assure you of my sincere and deep sympathy.

EXTRACT FROM THE ADDRESS OF THE RT. REV. THOMAS J. GARLAND, D. D., AT THE LAYING OF THE CORNER STONE OF THE CHAPEL OF THE MEDIATOR—(THE GEORGE C. THOMAS MEMORIAL)

George Clifford Thomas! What an inspiration there is in that name! What a wonderful and sterling example of Christian manhood and generosity!

It is, perhaps, fitting that I should represent the Diocese of Pennsylvania today, for as one of your Bishops I have known him intimately, long before the day of my consecration, known him when I was Secretary of this Diocese, and then in intimate association with him as one of the Department Secretaries of the

great Board of Missions where he was the center of inspiration and administrative genius.

Yesterday was the aniversary of his birth. Yesterday was the anniversary of my consecration, as five years ago yesterday Bishop Rhinelander and I were consecrated to the office and work of Bishop of the Church of God, and many a time have I felt how much we have missed because God had taken him to the rest of Paradise.

When we think of those churches in which he was interested—why, even the names of the churches preach to us a sermon. That zeal which he imbibed in St. Paul's Church, which made him like St. Paul himself, filled with the zeal of service! And then we think of the Mediator, and his love and consecration to our Lord Jesus Christ, the one Mediator between God and man. We think of his love for the Holy Communion Chapel, and how it typifies the devotional life of a man who always put first things first, ready to lay down all the ambitions and great successes of a wonderful life of business that he might give all the closing years of his life to the service of his God and parish of the Holy Apostles. Helped by his zeal and service, with the consecration of life, the Bishops of the Church here labored as the apostles of old labored—they all knew him, all loved him.

But Bishop Brent is to speak to you of the larger aspect of his life; I want to say just a few words about the example to every one in his own parish, and the wonderful results that came from it.

I heard some one say the other day that the word "efficiency" is overworked today. But in spite of that I want to hold him up as a model of efficiency, because

efficiency has seldom been worked to the limit, when it is connected with consecration of life. We think of the Sunday-school work of his. Do we realize that as the outgrowth of that we have a Sunday-school Association of this Diocese? De we realize that the General Board of Religious Education is itself the natural outcome of the Sunday-school Association of the Diocese of Pennsylvania, and the wonderful impulse he gave throughout the country to Sunday-school work? We think of his efficiency in the institutional work; how it developed the community in which his church was placed; how he often bought out saloons so that he might remove from the district an influence that was derogatory to the lives of the people, so that they might be surrounded with everything that was uplifting and good; how it was one of the first in our communion—in fact, one of the first of any churches in the country—to establish a great institutional work; and to-day the whole Church is awake, and we have a Board of Social Service that is one of the great departments of the Church's life.

His life comes to you as an inspiration to-day. He saw what might be done for God by the consecration of his love to his Master's service. On this day, so near to the anniversary of his birth, standing on this spot, sacred forever to his memory, will not we pledge ourselves to ask God to give us a clearer vision of what our duty in life must be, and then following his example with a life of consecration, use the blessings that God has given to each one of us for the good of those around us, for the upbuilding of His Church, consecrated to God and to humanity?

Mr. George C. Thomas and One of His Grandsons

EXTRACT FROM THE SERMON OF THE RT. REV. CHARLES H. BRENT, D. D., AT THE LAYING OF THE CORNER STONE OF THE CHAPEL OF THE MEDIATOR

George Clifford Thomas was a man of wealth, but he believed that that wealth was his only so far as he was the steward, and that he must use it in behalf of God and the cause of God. He had two great interests in the Church, interests so noble that it is hardly possible to conceive of any more so.

He loved the children, and he saw in child-life the possibilities of the future. There is one picture of him, which I always associate with the living man. It represents him as holding a little child in his arms. His hands were always stretched out to children. You know how constant his work was in his own Sunday-school, and it is quite possible that many young men of this great congregation to-day owe to him the stimulus that led them to fight against and overcome temptations and to achieve that manhood which is their highest possession.

And then he had that world vision—that world vision that compelled him to throw his interests far afield, and to touch with his sympathy the uttermost parts of the earth.

Fifteen years ago at this time I was called by the Church to go as its representative to the Philippine Islands, and my first supporter and my most earnest sympathizer was a man whom I had never met; who, if he knew me at all, knew me only by name. But immediately he heard that it was my responsibility to go far yonder, he told me that he was my staunch friend, and he, and his wife (who always was associated with him

in his gifts), laid the foundations of the Church in the Philippine Islands. To-day the first building that was erected as representing the Church in Manila stands as a memorial to George Clifford Thomas, and has been a haven of refuge to many a young man who has gone yonder to serve his country, and who has found himself beset by the peculiar temptations of the Far East, and who has at least received some word of encouragement in his fight for his country and for his own self-respect and manhood.

I speak to you to-day not merely as a personal friend of the man in whose memory this church is being erected, but as a representative of the whole mission field.

And again, you must know that when the moment came when his health and strength were insufficient for him to attend to his business, and also to the business of God in the Church, he abandoned his business and devoted himself entirely to the Church of God.

We need such men in these days, and by virtue of the life that is exhibited to us, in brief, to-day as a memorial, we are inspired to imitate the example that he has given us. It is a great thing to have this church erected in his name, and it is the right kind of a memorial, too, because it is the perpetuation of a work which he himself had already begun. In our day so many poor, so many false memorials are erected to the memory of men. But here wisdom has been shown. And in his death George Clifford Thomas continues the work which occupied his heart and his mind and his hands during his life.

Sunday-school of the Church
of the Holy Apostles

SUNDAY-SCHOOL

OF THE

CHURCH OF THE HOLY APOSTLES

"Blessed Lord, Who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ."

Collect for the Second Sunday in Advent, which is said in concert just before the lesson-study period every Sunday in Holy Apostles Sunday-school.

On Sunday morning, January 25, 1868, the Sunday-school of the Church of the Holy Apostles was organized, with thirty-seven scholars, in the Lecture-room of Tabor Presbyterian Church.

In a tribute to the memory of Bishop Phillips Brooks, delivered in Philadelphia January 26, 1893, Mr. George C. Thomas said:—"I think that it was just twenty-five years ago this very day that he, then the rector of the Church of the

Holy Trinity, placed me in charge of this Sunday-school. At the suggestion of Bishop Brooks I took the position of Superintendent of the Sunday-school until he could get someone else, but he never tried. He put me in this place just twenty-five years ago to-day."

When Phillips Brooks first asked Mr. Thomas to take charge of the Sunday-school of the Church of the Holy Apostles, and Mr. Thomas protested leaving his class of young men at Holy Trinity, he said, "Well, take it now, and I will find some one to take your place after awhile." Twenty years later he said with a smile, putting his hand on Mr. Thomas's shoulder, "You see, I have never been able to find the man to take your place."

By October of the same year the frame building at Twenty-first and Christian Streets was occupied by the church, and it is fair to assume that the Sunday-school moved in at the same time. The church abandoned this entirely to the Sunday-school in 1870. The school grew rapidly, for by March, 1870, there were 375 scholars and 29 teachers and officers.

Very early in its history it must have been imbued with a missionary spirit, because on October 25, 1870, 1500 missionary boxes for members of the Sunday-school and church were secured; while on March 28, 1871, the school,

having grown to 450 scholars, raised $200 for missions.

In the minutes of the vestry of January 21, 1871, it is stated that Mr. Thomas said the building was not large enough to accommodate the children who wanted to attend, and at the Vestry meeting of February 27, 1872, he offered to subscribe $5000 towards a new Sunday-school building that was to cost $12,000, and a committee of the vestry, of which Mr. Lemuel Coffin was chairman, subsequently raised $11,000. Messrs. Williams & McNichol erected the building in 1872, and, like most similar experiences, the cost exceeded expectations, running up to $14,000. The Sunday-school occupied the structure on February 16, 1873, abandoning the old frame building.

The first Strawberry Festival, which ever since has been an annual event, was held in 1872 and therefore in the frame building, but the second one (evidently a very successful one, since $420 was then raised) was held in the new building, which joins the church and fronts on Montrose Street.

Up to the summer of 1873 Mr. Thomas played the organ and taught the singing, but at that time Mr. C. H. Roberts was appointed to lead the singing.

At first the upper floor of the new building

sufficed for the Sunday-school, but by April 28, 1874, the lecture room on the first floor had to be used for the Primary Department. The Intermediate Department was created on October 10, 1897.

A gallery seating one hundred was added to the Sunday-school room in 1876, and the minutes of the vestry simply says, "without expense to the parish."

The Sunday-school continued to grow rapidly, and, beginning with the enlargement of the building which began in 1888 (when Mr. Thomas subscribed $5000, and Mrs. Powers and Messrs. Drexel, Childs, Coffin and Brown each subscribed $500 to the expense), was completed and occupied December 16, 1888.

In November of the same year Mr. Thomas asked permission to put a pipe organ in the Sunday-school at his expense.

In 1889 the Infant-school room was added as a memorial to Bessie Moorhead Thomas, daughter of Mr. and Mrs. George C. Thomas. In April, 1890, the Phillips Brooks Memorial Building still further added to the facilities of the school.

In the meantime a paper was published monthly, primarily for the Sunday-school lessons and adding matters of interest to the parish. The first issue was in May, 1889. It con-

tained no advertisements and was paid for by Mr. Thomas. Eventually its sphere enlarged and took in much of interest in the church throughout the world, and at times it contained as much as forty pages. It is a valuable record of many of the important General and Diocesan conventions of the years from about 1890 to 1909. It changed its name in November, 1910, to "The Parish Intelligence." It was much reduced in size, ceasing entirely May 27, 1917. The new paper, "The Monthly Message," which is partly paid for by advertisements, takes its place; April, 1917, being the initial issue.

The school always recovered its attendance promptly after the heated term, and as early as September 15, 1889, there were 772 scholars present in the afternoon.

When it began is not recorded, but by Christmas, 1889, it had become a custom of the Superintendent to give to each officer and teacher a gift of a book, the gift for that year being Dr. Smith's New Testament History.

Almost all Sunday-schools in those days had excursions to nearby places of amusement and interest for a day's outing. In 1889 the Chapel of the Holy Communion combined with the mother-church and both Sunday-schools went to Lakeside, N. J. A day's outing was also provided for each member of the Sunday-schools to

a farm at Berwyn, Pa., through the generosity of Mr. George C. Thomas and Mr. Wm. M. Runk, and this was repeated in 1890. In 1891, however, railroad tickets were furnished to all the scholars of both schools for an outing to Atlantic City, N. J., and this was continued for several years through the generosity of Mr. and Mrs. George C. Thomas.

Every effort was made to provide for efficient teaching, and to assist in this important work teachers' meetings were a feature of the school from the very beginning. These meetings were well attended, and as early as 1889 the attendance on Friday evening, May 31, is recorded as 58.

The school was always recognized as a means of bringing the young people to Christ through the Church, and a large proportion of the scholars have always been communicant members. As early as 1892 an actual count of these showed that 454 members of the school were also members of the church. (In September, 1893, the school numbered 86 officers and teachers and 1362 scholars, a total of 1438.) On the other hand, the members of the church always showed a lively interest in the school, and for several years every member of the vestry was a member of one of the Sunday-schools. The sessions of the school were always held in the

afternoon all the months of the year until 1896, when during July and August they were held in the morning, and have so continued to the present.

Patriotism has always held an important place in the teaching of the school, appropriate services being held on the Sundays nearest Memorial Day, Flag Day and Independence Day. During the Spanish-American War thirteen members of the church school, as well as six members of the school of the Chapel of the Holy Communion, enlisted and served their country; two of these lost their lives through typhoid fever while in the service.

Mr. George C. Thomas on February 11, 1902, asked permission of the vestry to enlarge the Sunday-school building at his expense. This developed into what is now known as the "Richard Newton Memorial Building," the Sunday-school and Chantry occupying the second floor, with twenty-six rooms for classes, while the lower floor was given over to the rector's and administration offices, an Intermediate Department room, Library and a large Guild room; finishing what is undoubtedly one of the most complete equipments for institutional Sunday-school work in this country. The architects were Messrs. Duhring, Okie and Ziegler.

The main room in the old building was converted into a Girls' Gymnasium.

Attaining as it did in its early history its pre-eminence in missions, and being notable also for the large number of persons attending its sessions, it became an attractive place for the most eloquent men in the Church who were interested in missionary work. Probably nowhere in our land was there more interesting addresses made to young people. How delightful were the talks of Dr. Newton, whose children's books have been translated into eighteen languages! With what interest did we listen to Phillips Brooks, the most eloquent preacher the American Church has ever had. What a delightfully sympathetic voice Dr. McVickar had, and where again shall we hear such a message in all its quaintness, intensity and love as that loyal missionary, Dr. Kirkby, gave; or the polish and eloquence of Dr. James S. Stone. So we might go on for a long time, mentioning not only those whose words charmed us, as did those of Dr. John Watson (Ian Maclaren), but those men and women who had given the best of their lives in spreading the Gospel in the dark and dangerous places of the world, demonstrating by the stories of their own labors the glory and the beauty of the life "hid in Christ." Men like Bishop Rowe

and Bishop Brent speak even more eloquently in their deeds than in their words.

The spirit of giving for missions became more thoroughly systematized when the present method of Lenten and Easter Offerings was started in 1878 in this school, but which was begun in 1877 by Mr. John Marston, at St. John's Church, Cynwyd, Pa., a personal friend of the superintendent.

It was Mr. Thomas who first saw the possibilities of the "Lenten and Easter Missionary Offerings," after it had been started by Mr. Marston, who, like Mr. Thomas, had grown up under the influence of Dr. Newton, at St. Paul's Church.

The first offering of St. John's Sunday-school, Lower Merion, amounted to $200.00. Mr. Marston interested Mr. Thomas in the matter in 1878, and the latter's genius has made it a national institution. In writing of these beginnings in 1900, Mr. Marston said that up to that time one million dollars had been raised by the movement. Well might each have said of the other:

"Thanks, thanks to thee, my worthy friend,
For the lesson thou hast taught" * * *

By Easter, 1890, the Easter and Lenten Offering amounted to $1,633.77. $650 of this went to missions, $100 went to Bishop Thomas, of

Kansas (whose son in later years became rector); another portion went to Minnesota, where it was used in the Mission at West Duluth, named after the Church of the Holy Apostles, and for several years $400 each year was contributed to help pay the salary of the preacher there.

Again in 1907 did the school perpetuate its name. Out of its "Memorial Fund," which is a fund given in memory of deceased teachers and scholars, it gave $3,000 to build a church at Hilo, Hawaii, to be named after the Church of the Holy Apostles, and afterward sent $750 for the furnishings.

The Church of the Holy Apostles, Chicago, is the latest to be named after our own. It is doing an active and splendid work. One of its recent leaflets contained the following:—"This school is patterned after Holy Apostles' Sunday-school in Philadelphia, which has for many years been recognized as the foremost Sunday-school in the Episcopal Church."

The best evidence of spiritual growth is shown in a willingness to give, the giving of lives and of means. This testimony has not been wanting. Eight members of the school are now ordained ministers of God.

The names of those who have gone out to labor in the Master's Vineyard are as follows:—

Six Boys of the Sunday-school Who Studied for the Ministry

Rev. Wm. F. Ayer,
Chaplain of the Episcopal Hospital,
Philadelphia;

Rev. Wm. S. Neill,
Assistant Minister, Church of the Holy Apostles,
Philadelphia;

Rev. James E. McGarvey,
Davenport, Iowa;

Rev. Thomas Leslie Gossling,
Rector of St. Matthew's Church, Philadelphia;

Rev. Alfred R. McWilliams,
Rector of Christ Church, Hillside, New Jersey;

Rev. Lewis D. Smith,
Rector of Trinity Church, Lander, Wyoming;

Rev. Wm. H. Boswell,
Rector of Trinity Memorial Church, Ambler,
Pennsylvania;

and Rev. Samuel Sutcliffe,
Minister-in-Charge of St. Mark's Church,
New Britain, Connecticut.

Those who have known somewhat intimately of the sacrifices made from year to year that the offerings at Easter for missions might be what they have been, know that spirituality has been a very marked feature of this work.

Mite chests as a material aid for the collection of this missionary money were first used

by the school in 1893. The amount received in them that year was $638.37, the total offering being $2367.21. Some years later Mr. Thomas added to these mite chest offerings an amount equal to the total sum in the boxes, and with the co-operation of Mrs. George C. Thomas, this has been done to this time; and beginning with the year 1899, these generous souls have made it possible to devote the entire amount of the Lenten and Easter Offering, with the exception of the Memorial Offering, to the cause of missions.

The following is a partial list of the Lenten and Easter offerings:

1892.....	$2,170.98	1905.....	$8,894.08
1893.....	2,367.21	1906.....	9,774.39
1894.....	2,187.73	1907.....	9,517.30
1895.....	2,405.90	1908.....	11,678.30
1896.....	3,240.76	1909.....	12,699.38
1897.....	3,815.97	1910.....	6,370.12
1898.....	3,685.97	1911.....	7,382.76
1899.....	4,049.44	1912.....	7,548.81
1900.....	4,978.75	1913.....	6,856.44
1901.....	5,507.99	1914.....	6,334.52
1902.....	6,193.21	1915.....	5,734.45
1903.....	7,754.75	1916.....	6,160.56
1904.....	8,231.39	1917.....	6,086.35

About this Missionary offering, and under the caption, "Leadership and the Easter Offering," the rector said in the Lenten number of

"The Parish Intelligence" for 1916 as follows, and it is quoted here because it stresses the note of personal sacrifice which alone has made such an offering possible:—

"One of God's finest and rarest gifts is that of leadership. There are many people, streets and lanes full of them, trains and boats, cities and lands full of them, but only few of them attain to leadership. Leadership is the product of many things, chief among them being: (1) hereditary gifts; and, (2) willingness to pay the sacrificial price, and the latter is by far the greater and more determining factor. Given the premise of two individuals having equal start in natural endowments, and with equal opportunities, it is the one who makes the sacrifices of time and comfort and desire in consecration to his aim of life who wins.

"Our Sunday-school Easter Offering has attained to its place of leadership among all Sunday-school offerings of the Church because of two things: (1) the leadership and teaching of a great disciple of Christ's, now gone to his rest, who loved 'to tell the story' himself and taught his school to tell it, too, and to tell it without regard to place or locality. For he had learned, and they from him, that 'all are one in God'; and, (2) because the scholars of Holy Apostles Sunday-school were willing to pay the sacrificial price, and it WAS a sacrificial price. New clothing has been gone without, and luxuries of the table, and in some cases comforts and things almost necessities been put by, and labors by classes and individuals undertaken throughout the year, that this great offering might be presented unto God on Easter Day. Your love for God and work for the upbuilding of the Kingdom of His dear Christ have

not been far from heroic. No mere lip service has contented you; praise for you has known the acid test of sacrifice; your faith has joined itself with works, and your place (not your reward, that is hid with God), your place is in the van, clear in the front, established in undisputed leadership among thousands of other Sunday-school scholars, who work this work of God's.

"Let me say this, not in least touch of Pharisaism, but in all proud acknowledgement and gratitude, and do you accept it in humility, calling yourselves still unprofitable servants."

And again in the Lenten number of "The Parish Intelligence" for 1917, when the storm clouds of the world-war threatened America, he wrote under the heading, "The Sunday-school Easter Offering and the Flag and the Cross—Twin Watch-Words of a Common Faith," as follows:—

"The flag and the cross are our two great present watch-words, and more than is wont the twain are one to-day—twin watch-words of a common faith.

"What the flag is to the nation the cross is to the Church—and more. Upon church and cathedral spire, in crowded cities and lonely outposts of civilization it is to be found telling the tale of the Crucified.

"As we cannot withhold America's flag from its influence upon the world and have it remain America's flag, so if Christ be to us what our Christian faith affirms, the withholding of Him from the peoples of the earth is a gross form of selfishness and wrong.

"The cross means moral renewing, civilizing power,

enlightened thought, and holy life, and we withhold it from others at the cost of its reality to us.

"The cross is a trust, 'Vested in the Church for the benefit of the whole world and the human race.' We are trustees, and as such must administer our trust or be adjudged recreant.

"The Sunday-school of Holy Apostles has long since passed the point of argument about missions, and has entered into understanding of the grace of giving. As Philadelphia has always been first and foremost an American city, and first and foremost in her patriotism, so Holy Apostles Sunday-school is first and foremost in championship of the cross, and that without compulsion, but rather in a glad and simple expression of faith, which it has learned by the cross means giving. It establishes leading for all the Church, in doing what it can to hold the cross in honor and to bring humanity to redemption through its power.

"The flag for liberty and the cross for love, these twain together are working God's purpose out. Let us yield ourselves to the beneficent influences of both in a grace of giving which knows no keeping back."

The following about the school is quoted from the "American Church Sunday-school Magazine," and is from the pen of a Southern clergyman:—

"Having occasion to be in Philadelphia during the first week in November I gave myself the pleasure of attending the teachers' meeting on Friday evening and the Sunday-school the following Sunday afternoon. First let us take the teachers' meeting. It was indeed a great pleasure to me to see such a fine body of men and women come together to be taught, in order that they might be able to teach others more efficiently. The

earnest, intelligent and consecrated layman, Mr. Geo. C. Thomas, who is superintendent of this Sunday-school, played the organ, read the prayers and delivered a thoroughly prepared and excellent lecture on the lesson for the following Sunday. While I sat there and listened I could but wonder how a man of his vast business interests and enterprise could find time to prepare and deliver so thorough an address. But after reflecting upon the spirit of the address I concluded that Mr. Thomas had not found time to do these things, but had made it, and the silent prayer went up that we might have more such laymen in all our parishes and missions. If there were many instead of so few among our laity who see their opportunity, realize their power, utilize their talents, how the church of the living God would go on her way enlarging, progressing and rejoicing!

"On Sunday afternoon I went to see the teachers and scholars at work, and it was beautiful as well as inspiring to see the teachers so full of their subject and of enthusiasm for their work, and to see how wide awake and interested the scholars all appeared to be. After the lessons had been taught and the curtains rolled up, we found ourselves in the presence of 1200 to 1400 children and scholars who were brought together for the closing exercises.

"The day of my visit happened to be the Sunday after All Saints' Day, and was observed as the 'Memorial Day' of this Sunday-school. On this occasion the names of all departed members of the Sunday-school are read and immediately afterward an appropriate hymn is sung and short address made by the rector. It is all very beautiful and impressive, and presents a fine illustration of the doctrine of 'the Communion of Saints.'

"After reading out the list of the departed teachers and scholars, the superintendent sat down by me and said:—'I tell you, that takes the stuffing out of me. I knew them every one.' And I thought to myself: 'Yes, that takes the stuffing out of you, because the real stuff is in you.' And I saw at least one very powerful element in the success of this splendid Sunday-school—the real, downright human, personal interest in all, on the part of the superintendent, and we doubt not this same spirit pervades the teachers too.

"And, in my judgment, it is the only thoroughly true spirit for Sunday-school work. There were a great many more suggestive features in this service, and the whole method of conducting the Sunday-school, but I have said about enough for a morning comment. So abundantly was I rewarded for making this visit, that I would advise others to follow my example whenever they visit Philadelphia."

Following is the Sunday-school staff and teaching force at the time of the fiftieth anniversary of the parish:—

SUNDAY-SCHOOL

Superintendent—The Rector.
Assistant Superintendents—
Rev. William S. Neill, Miss Mary A. Warwick.
Secretary—Mr. Joseph L. Bailey.
Treasurer—Mr. Joseph Henry.
Librarian—Mr. J. Lewis Smith.
Beginners' Department—
Miss Mabel B. Hall, Miss Mary Orr.
Primary Department—Mrs. J. Lewis Smith.
Mrs. John Borden.

Intermediate Department—Miss Lillian Wallace
Miss Margaret M. Jacobs Miss Edith Anderson

Sunday-school Association—
Mr. James Flood, Jr., Secretary.

Sunday-school Council—
Mr. Joseph L. Bailey, Secretary.

Teachers

Bible Classes.

A. Deaconess Brookman
B. Mr. Neill
C. Mr. Weeks
D. Mrs. Anderson
E. Mrs. Cobb
F. Mrs. McIntyre
G. Miss Patton
H. Mrs. Wall
I. Miss Rosalie Smith
J. Miss Clara W. Smith
K. Miss Warwick
L. Mrs. Thomas
M. Miss Dupuy
O. Mr. McIntyre
P. Mr. Burt
Q. Mr. Neibergall
R. Mr. Jacobs
S. Miss Satterfield
T. Miss Gloster
U. Mrs. Gray
V. Miss Wilkinson
W. Mr. Wright
X. Mr. Bishop
Y. Mr. Flood
Z. Miss Holson

Senior School.

1. Miss Dunbar
2. Mr. Anderson
3. Miss Burt
4. Mr. Burgess
5. Miss Macpherson
6. Mr. Hamill
7. Miss MacFarland
8. Mr. Oberhuber
9. Miss Dunegan
11. Miss Woodle
12. Miss Gamble
13. Miss Louise Hall
14. Mrs. Deaver
15. Miss Dugdale
16. Miss Ormsbee
18. Miss Knight
20. Mr. Werner
21. Miss Van Vranken
22. Miss Gilbert
23. Miss Marshall
24. Mr. Casner
25. Miss Carmint

26. Mr. F. M. McIntyre
27. Miss Devine
28. Mr. Winterstein
29. Miss Confer
31. Miss Whiteside
33. Miss Grace Hall
35. Miss Anna Dunegan
37. Miss Wilson
39. Miss Bishop

Among the oldest teachers in the Sunday-school are Miss Rosalie D. Smith, Mrs. George C. Thomas and Mrs. J. Lewis Smith, who have been in the work almost if not quite from the beginning. To these names should be added that of William R. Chapman, who has but lately given up his class.

The school is not so large now as it was.

The colored people are more and more claiming the neighborhood as theirs until now they represent about seventy-five per cent. of the people about the church.

But yet it is a great school, and still is it the leader of all the schools of our Church in its splendid missionary offerings, and still does there dwell within it a certain altruistic spirit not found elsewhere, at least in such measure.

It is the spirit of its great superintendent still carrying on his beneficent mission, multiplied in many lives. The spirit expressed in H. Bonar's lines:—

"Go, labor on! spend and be spent!
They joy to do the Master's will;
It is the way the Master went;
Should not the servant tread it still?

Toil on! faint not! keep watch and pray!
Be wise the erring soul to win!
Go forth into the world's highway!
Compel the wanderer to come in!"

Later History of the Church of the Holy Apostles

LATER HISTORY OF THE CHURCH OF THE HOLY APOSTLES

On May 16, 1909, the Rev. Samuel E. Appleton, D. D., departed this life. He had been rector of the Church of the Mediator for forty-five years, and for the last five years of his life he was the associate rector of the Church of the Holy Apostles.

His was a delightful personality. His loving nature reached out to all who came within his sphere, and he ever felt the responsibility for the souls committed to his keeping. He was in a peculiar way a pastor. It was his oft-expressed delight to think that after his old church had to abandon its work, he had been permitted to minister in the church which he had helped to bring into being and which contained so many of his old parishioners and friends.

Truly the year 1909 was one of sad partings. The brilliant, scholarly and much beloved rector was elected to a bishopric. The steady, reliable, conscientious and consecrated assistant minister resigned to enter another field. Then came the death of the one who had been the great lead-

ing layman, and who had been a great leader from the beginning of the parish, and finally the dear old associate rector entered into rest.

A new era now set in. Bereft of its old leaders, the whole parish seemed to feel that a great responsibility had been laid upon it, and splendid was the response. Happy it was, indeed, that its care fell into the hands of such a thorough man of affairs as the Rev. Wilson R. Stearly, who was elected rector on September 25, 1909, and came to the parish in October 1st of the same year. By the laws governing the election of the clergy to the staff of the Church of the Holy Apostles, nomination (which is equivalent to election) must be made one month before the actual election occurs. This accounts for the short length of time between Mr. Stearly's election and his assumption of the rectorship. He was born in Philadelphia and graduated from the Central High School in the Class of 1886. At first a member of the Heidelberg Reformed Church, and a pastor of a church of that communion, in Cleveland, Ohio, he later joined the Protestant Episcopal Church and was ordained to the ministry in 1900. Always interested in Sunday-school work, he at once took charge of the Sunday-school as a part of his work as rector. Nothing in the numerous details of business management, caused by the

Rt. Rev. Wilson R. Stearly, D.D.

financial difficulties of the changing conditions, was neglected or mismanaged. Skillfully were the new adjustments made; and rarely indeed is such marked administrative ability, scholarly attainments, great eloquence and a delightful personality found in one man; and all these were used unstintedly and unselfishly for the cause of the Master.

The Rev. Edward J. Owen was elected assistant minister on December 8, 1909, but his promotion to a large and responsible work came to him in a little more than a year, when on February 15, 1911, he accepted the rectorship of St. John's Church, Sharon, Pa.

On March 8, 1911, the vestry voted to begin the erection of a place of worship for the Chapel of St. Simon the Cyrenian, but actual work was not begun until after Mr. Stearly had left Holy Apostles. At the same meeting the Rev. Joseph H. Earp, who had done unusual and splendid work at Downingtown, Pa., was elected assistant to the rector, and he remained with the church until he, too, was asked to take up more responsible work as rector of the Memorial Church of St. Paul's, Fifteenth and Porter Streets, where he continues to fullfil the duties of a large and successful ministry.

A close revision of the communicant list in May, 1911, resulted in the removal of 538 names,

reducing the number to 1500; the Sunday-school numbering 1365.

In October, 1911, the properties, 2038 Christian Street and 2035 Montrose Street, which had been used as a part of the parish buildings, through the kindness of Mr. George C. Thomas, were purchased by the church, and at the same time the house at 2051 Christian Street, used under similar conditions as the home of the assistant minister, was also purchased.

On May 12, 1914, the vestry, through the generosity of Mrs. George C. Thomas, authorized the purchase of a vicarage for the Chapel of St. Simon the Cyrenian, and subsequently the house at 1408 South 22nd Street was bought for that purpose.

On July 5, 1912, the Rev. Wilson R. Stearly offered his resignation, to date from September 30, 1912, as he had accepted the call from the parish of St. Luke, Montclair, N. J. Subsequently he became Bishop Suffragan, and then Bishop Coadjutor of Newark, N. J.

The Rev. Wm. T. Capers, of Lexington, Ky., was elected Rector on October 28, 1912, and began his ministry in the parish on Thanksgiving Day, November 28, 1912. Mr. Capers, who is a son of the late Bishop Ellison Capers, of South Carolina, who had also served as a Brigadier General in the Army of the Confederacy,

Rt. Rev. William T. Capers, D.D.

was Dean of Christ Church Cathedral, Lexington, Ky., and was born at Greenville, S. C., August 9, 1867. He was educated at the South Carolina College and Furman University; was in business from 1887 to 1890; entered the Theological Seminary of Virginia and graduated in 1894. He has figured largely in the civic and social life of the cities in the south, in which he has had charge of churches.

Another deaconess came to the church on October 1, 1912, when Deaconess Helen S. Brookman began her ministrations. A woman of rare ability and tact, with a versatility that is remarkable, she has made a place for herself that it would be difficult to fill.

An innovation which proved to be much liked was introduced by Mr. Capers, in the holding of Gospel Services in Cooper Hall, on Sunday evenings during Lent, the congregations numbering between 500 and 600; the last of the series having an attendance of 715.

Much attention has always been given to the music, particular attention being paid to the cooperation of the congregation to secure hearty, congregational worship, the choir being voluntary and recruited mostly from the large Sunday-school. Boys' voices were combined with the mixed voices of men and women, and the choir was vested for the first time on February

10, 1897. Some years later the boys were dropped from the choir. The work of this voluntary choir has been another evidence of the loyalty of the people of the parish, which is one of its chief glories. A pleasing incident in this connection was the recognition of the long services of the choirmaster, Mr. George F. Bishop, who, after thirty years of service, was, in April, 1913, made choirmaster emeritus.

In the early years of the parish, Miss Jennie S. Bond, a scholar in the Sunday-school, developed a talent for the organ, and through the interest and kindness of Mr. Thomas studied the instrument under experienced instruction and assisted in the services. Later the entire responsibility of the position devolved on Miss Bond, as Mr. Thomas, through multitudinous duties, was obliged to gradually withdraw from the work. In 1904 Miss Bond resigned as church organist, but continued to play in the Sunday-school and weekday services, until November, 1913.

Miss May Porter began her career as organist in the Church of the Holy Apostles. At an early age she played in the Primary Department, later on in the Sunday-school, and finally, encouraged by the confidence of the late Mr. George C. Thomas in her ability, she acted in the capacity of associate organist from 1890 to 1904. She was then offered the position of or-

ganist of the church, which she filled until May, 1913. Upon the resignation of the choirmaster, Mr. George F. Bishop, she assumed the office of organist and director of the choir until June, 1913. For four years she wielded the baton for the Al-Alamoth chorus, and organized a Young Men's Glee Club of thirty voices, the direct outcome of a chorus of seventy-five voices, which sang the Lenten services conducted by Bishop Capers in Cooper Battalion Hall, in the spring of 1913.

In June, 1913, Mr. F. Lyman Wheeler was elected choirmaster and organist. At the time of of his election he was choirmaster of Christ Church Cathedral, Lexington, Kentucky. He brought to his work at the Church of the Holy Apostles a high degree of musical efficiency. Under his capable leadership the choir has become known as one of the best in the city. One would go far to find a choir more faithful to and interested in its work. And this is the more praiseworthy insomuch as most of its members give their services.

In October, 1913, Mr. Capers was elected Missionary Bishop of Spokane, Washington, but declined the office. For the second time within a month he was elected to a bishopric, the second call being to the Diocese of West Texas, as Bishop Coadjutor, which latter he accepted, tak-

ing his departure on May 1, 1914. The congregation presented him with his Episcopal Robes.

Mr. Capers was not with the parish long enough to materially affect its history. When he left the communicants numbered 1541 and the Sunday-school 1144, while the parish numbered 2919 communicants and the parish Sunday-schools 2649.

On May 1, 1914, the Rev. George Herbert Toop, rector of St. Luke's Church, Beacon-on-Hudson, N. Y., began his work as rector of the church. Born in Wiltshire, England, he came to America when eight years of age. His boyhood was spent in Rockville, Conn., and Providence, R. I. After his studies in the public school he entered St. Stephen's College, Annandale, N. Y., and was later graduated from the Berkeley Divinity School, Middletown, Conn. He had been engaged in business for a few years before entering college. In June, 1915, St. Stephen's College conferred upon him the degree of Doctor of Divinity.

On November 9, 1914, the Rev. Dallas Eyre Buzby joined the staff of the church as assistant to the rector. On September 1, 1917, he accepted the rectorship of St. Mary's Church, Haddon Heights, N. J. He had made many friends and was particularly successful in his pastoral visitations.

Rev. William T. Capers and Choir in Chancel

Upon the invitation of the rector, members from the following churches in the 30th Ward met in Cooper Hall, November 9, 1914, for a Men's Mass Meeting: Presbyterian-Bethany, Fourth United, South Western, Tabor, Eighth United, Seventh Reformed; Methodist Episcopal-Broad Street, Christian Street; Episcopal-Ascension, Holy Apostles; "For co-operative work in neighborhood improvement." Among the speakers were Hon. John Wanamaker, Edw. J. Cattell and Wm. McCoach.

A Missionary Mission, conducted by the Rev. R. W. Patton, of the Province of Sewanee, was begun on March 14, 1915, lasting all week and concluding with an every-member canvass on Sunday, which produced excellent results. Old affiliations with the parish were renewed and many new pledges for the support of the parish and its missionary traditions were obtained. In 1916 a Mission was held at the Church of the Holy Apostles as a part of the nation-wide "Preaching Mission," through which many names were brought in for baptism and confirmation. The Rev. Ernest de F. Miel, D. D., rector of Trinity Church, Hartford, Connecticut, being the Missioner.

ORGANIZATIONS IN 1917

VESTRY

Rector's Warden, William R. Chapman,
Accounting Warden, George W. Jacobs,
Secretary of the Vestry, Alfred M. Gray,

William R. Chapman, J. Lewis Smith, George W. Jacobs, William G. Casner, Alfred M. Gray, William A. Huey, Jerome S. Cross, Joseph A. Perkins, William R. Chapman, Jr., William H. Funston, Robert P. Shick, Joseph L. Bailey.

Ushers' Association.
Parish Association.
Sunday-school Council.
Chancel Guild.
Church Periodical Club.
Mothers' Meeting.
White Cross Society—(Temperance).
Woman's Auxiliary—Junior Auxiliary No. 1 (Girls); Junior Auxiliary No. 2 (Girls); Junior Auxiliary (Boys); Babies' Branch.
Young Women's Guild.
Sisterhood of St. Mary of Bethany.
Dorcas Guild.
Women's Beneficial Association.
Busy Bees.
Men's Beneficial.
Brotherhood of St. Andrew.
Junior Chapter Brotherhood of St. Andrew.
Men's Club.
Boy Scouts.
Boys' Gymnasium Class.
Basket-ball League.

Rev. George Herbert Toop, D.D.

Greystock Dramatic Society.
Al-Alamoth Chorus.
Big Brothers League.
Rector's Advisory Board (Cooper Hall).
Red Cross Auxiliary, No. 47.

All these agencies are faithfully doing their work and endeavoring to live "up to the traditions of the past."

In this connection, it is of interest to turn to the last report (1916-1917) and note the statistics of that year:

CHURCH

Confirmed	41
Communicants received	13
Communicants transferred	44
Communicants removed	4
Communicants died	22
Present number	1505
Sunday-school	897

PARISH

Confirmed	241
Communicants received	83
Communicants transferred	52
Present number	3369
Sunday-schools	2822

It is easy in looking over this history to pick out the high lights, if we trust to figures. The great period of numbers and expansion came during the years that the Rev. Charles D. Cooper and the Rev. Nathaniel S. Thomas were

with the church. They were the happy days of fruition in the life of Mr. George C. Thomas. But who will say these were greater than the days of planting and watering which preceded them, or of those which followed after, when the struggle to keep the work intact and to "live up to the traditions of the past" required much careful thought and earnest prayer. Happily we are not called upon to pass judgment. The Great Judge has wisely relieved us of that responsibility, and we can safely leave that to the All-Wise One.

The Fiftieth Anniversary

THE FIFTIETH ANNIVERSARY

Writing about the fiftieth anniversary for "The Monthly Message," in the issue for January, 1917, the rector said:—

When on the evening of November 20th, in 1867, the Rev. Phillips Brooks, the Rev. Samuel E. Appleton, Mr. John Bohlen and Mr. Charles Gibbons met, in the quiet of the vestry-room of Holy Trinity Church, to consider the desirability of beginning church work in the growing southwestern section of the city, no one there had a thought of the magnitude of the work which they were starting. They met to start a mission in the southwestern portion of the city, and, lo, to-day that little work has grown into one of the largest parishes in the city, and one of the most widely known of the whole Church.

When the thirty-seven children gathered at Tabor Presbyterian Church for the first session of the Sunday-school of the Church of the Holy Apostles, who could have surmised that there that day was begun the school which was to become the best known of all the schools of the Church.

When on December 21, 1867, Mr. George C. Thomas was chosen a vestryman of the new parish, who could have foretold of that particular one of all that list of estimable gentlemen, that he was to become the foremost layman of the Church of his day, and not only to build up a great parish upon the slender foundations

then laid, but also to revolutionize the Missionary and Sunday-school work of the whole Church.

Who, so bold, could have predicted that the first slender Sunday-school gifts for missions were to grow and grow until the school came to lead all other schools by many fold, once reaching the magnificent total of more than $12,000.00 in its Easter offering.

Who, indeed! None but God could have had the daring for so magnificent a prophecy. For that little beginning, born in Phillips Brooks' heart (and we love to associate that great one of God's sons with the beginnings of this parish), has had a magnificent fulfillment.

In many lands, over many seas, amongst many peoples, the message of God's Son, the Gospel of glad tidings, the good news of God, has been spread by this parish.

Two things it has witnessed to supremely. Missions and Bible-study, and upon these, as on a foundation of rock, it stands to-day. One of the outstanding characteristics of its members is loyalty to the parish. Once a member of the Church of the Holy Apostles, one is always a member, though transferred elsewhere. There is a spirit, an atmosphere, aye, a very individuality (one almost said a personality) about and in and surcharging the parish life not found elsewhere. At least I have not found it. Widely scattered now are its members, gone many of them from the neighborhood of the church, but still bearing the spirit of the old life with them, and doing God's work wherever they are in that inimitable way they learned at the Church of the Holy Apostles.

And who shall say that in the final appraisal it was not better that the members of the parish should have scattered, and borne that spirit with them to help

other parishes and communities, than to have remained all together in the mother church?

God carries on His Work in His own way and always for the best. It may be that the Church of the Holy Apostles decreases in the physical seeming only in order to increase in the spiritual reality. Decreasing only to increase. And this must not be misunderstood. The Church of the Holy Apostles is still doing a wonderful work for God, and the end is not yet. In full parish membership strength it is second in the diocese only to the mother church, Holy Trinity, and scarcely second even to that. Its Sunday-school membership is several times greater than that of any other parish in the diocese. In full parish income it is next only to Holy Trinity. All this is set down not in boasting, but in a just acknowledgment of the devotion and wisdom of those, now gone, who gave of their best to make possible this great work for God.

CHAPEL OF THE HOLY COMMUNION

When the need arose for further church extension to the southwest, the Church of the Holy Apostles responded by building the Chapel of the Holy Communion, at Twenty-seventh and Wharton Streets, which to-day is one of the active and most vitally needed centers of church life in the diocese.

CHAPEL OF ST. SIMON THE CYRENIAN

When the trend of immigration brought colored people in ever increasing numbers into South Philadelphia, again the Church of the Holy Apostles answered the challenge, and built at Twenty-second and Reed Streets the Chapel of St. Simon the Cyrenian, which is to-day confessedly the largest and best work done among colored folk in the whole diocese.

Again, when in West Philadelphia there was demonstrated a need for such a work as the Church of the Holy Apostles could do, a weak parish there, the Church of the Reconciliation, and the Church of the Mediator in South Philadelphia were combined, and the Chapel of the Mediator, at Fifty-first and Spruce Streets, effected from the combination.

That work promises to become, in the very near future, one of the best assets and truest elements of strength in the Church's life in the whole city.

The new chapel, the George C. Thomas Memorial, which is rearing aloft its noble pile there, challenges comparison with any about it for architectural beauty and fair proportions.

Every day it adds to its membership strength, and every day it carries on a useful and needed ministry in its community.

Again all this is set down not in boasting, for we need not to boast, but in simple chronicle of fact. The work of the parish speaks for itself, and is its own best interpretation and sufficient justification.

At this fiftieth anniversary time, however, we must celebrate the work done here, not for our own praise or gratification, but only in order that we may gather strength from consideration of past efforts for the still greater accomplishments which lie in the lap of the future.

There have been great men who have companied with us in this place. Princes in Israel, who have testified by their words and lives that God is true, and have gone to their rest and await us in that place where "everlasting light its glory throws around."

To mention only three—Phillips Brooks, Charles De Kay Cooper, George Clifford Thomas. What a trio! We shall not look upon their like again. God evidently meant the parish to do great things when He gave it such sponsors.

And splendidly has His expectation been fulfilled.

It is but meet that we should celebrate the fiftieth anniversary of the parish with unusual solemnities and rejoicing.

Many, many others, less conspicuous in the public eye, have made their contributions to the life of the parish, and have ably and with high consecration of self supported and furthered the efforts of their leaders in this great work. While their deeds are not set forth before men, we know that their names, too, are recorded in the Lamb's Book of Life, and that they are counted as jewels in His Crown of Rejoicing.

I scarcely know how much or how little I ought to say, just here, of one, who has been a Mother in Israel, indeed, to this parish. Of one thing I am confident, and that is that this word about the fiftieth anniversary would not be complete or adequate unless some place were found in it for mention of her. True help-meet was she to him, to whom, under God, this parish owes most. If the life-story of Mr. George C. Thomas be ever written (and it will be some day) it will occupy itself in no inconsiderable degree with his work at the Church of the Holy Apostles, and on the other hand, the history of the Church of the Holy Apostles must also be in considerable measure a story of his life. For time and eternity the two are entwined. And like a golden thread running through the life-story of these two there is to be found the presence of another, whose

sincere faith, gentle personal influence and unbounded generosity has been a benediction to all.

When the death of her husband laid upon her shoulders the heavy burden of caring for all the many extra-personal interests, which before they had shared, she bravely and gallantly took up the task, finding strength for it where alone strength may be found.

Figures are interesting only to the person with imagination—to him they are vitally, absorbingly interesting—for he reads between the lines and under and about and over them. To him the records of baptisms and confirmations, marriages and burials, tell tales of life deep with love and rich with meaning. Love and money, children and worship, about these cluster the fullest expression of being, and in a church record they are all to be found. So we set down the figures reverently and with something of awe for all they represent to you and your dear ones—those who are with you now and those who are away.

During the fifty years of the church's existence the record is as follows:—

Baptisms	3074
Confirmations	2294
Marriages	901
Burials	2295

This does not include the records from the chapels.

It has not been possible, without a greater volume of work than the result would justify, to set down the amount of money raised by the church during the fifty years, and none but God knows the exact sum, so much was given quietly and not recorded. In any event, the exact amount is vital only to the merely curious. The

spirit of its giving is the essential thing, and that has been informed by a sense of stewardship almost without equal.

A WEEK OF CELEBRATION

The suggestions for the celebration have so far taken the following form:

Monday evening, 8 o'clock, at the Church of the Holy Apostles—Entertainment provided by the Parish Association for the whole parish.

Tuesday evening, at 8 o'clock, at the Chapel of the Holy Communion—Entertainment provided by the chapel for the whole parish.

Wednesday afternoon, at 4 o'clock—Entertainment for the young folks in church and chapels—each for its own.

Wednesday evening, at 8 o'clock, at the Chapel of St. Simon the Cyrenian—Entertainment provided by the chapel for the whole parish.

Thursday evening, at 8 o'clock, at the Chapel of the Mediator—Entertainment provided by the chapel for the whole parish.

Friday evening, at 8 o'clock, at the Church of the Holy Apostles—Reception given by the clergy, the vestry, the Advisory Boards, and their wives to the whole parish.

Saturday evening, at 8 o'clock, in the Church of the Holy Apostles—Preparatory Service for Holy Communion.

Sunday morning, at 10 o'clock, at the Church of the Holy Apostles—Corporate Communion, Confirmation and Sermon, Bishop Stearly being the officiant and preacher.

Sunday afternoon, at 3 o'clock, at the Church of

the Holy Apostles—Sunday-school rally. At this time Mr. Edward J. Cattell, a life-long friend, will deliver a eulogy on Mr. George C. Thomas.

Sunday evening, at 8 o'clock—Parish Anniversary Service. All the clergy and choirs of the parish to be present and vested. The sermon to be preached by the Rt. Rev. Wilson R. Stearly, D. D., Bishop Coadjutor of Newark.

(While the copy for this history was being corrected there was issued an order by the Fuel Administrator in Washington, shutting up all manufacturing plants (except those employed on government work), places of entertainment, office buildings, stores, etc., for a period of five days from January 17th, and for ten successive Mondays thereafter. This is a war measure and put in force, so says the Administrator, both to conserve the coal supply, now so far below normal that there is much suffering in the country, and also to relieve the congestion of traffic.

As good citizens and patriots the rector and vestrymen decided to give up all the above program, except Sunday, January 27th, as being in part festive in character and so out of consonance with the time.)

The order of services for Sunday, January 27th, follows:

8.45 A. M.—Corporate celebration of the Holy Communion for the parish clergy, the vestry, the advisory boards, the officers and teachers of the Sunday-school and the officers of the parish organizations. Celebrant, the rector.

10.00 A. M.—Service of Confirmation and Corporate Communion. The Rt. Rev. Wilson R. Stearly, D. D., officiant and preacher.

2.30 P. M.—Rally of the Sunday-schools of the parish. Mr. Edward J. Cattell delivered an eulogy of Mr. George C. Thomas, and Bishop Stearly spoke of "The School in the Past." This is the first time in the history of the parish the Sunday-schools had been brought together.

8.00 P. M.—Parish Anniversary Service. Preacher, the Rt. Rev. Wilson R. Stearly, D. D.

One cannot write of the fiftieth anniversary without a reference to the events amidst which it is celebrated, and particularly of the parish's participation in those events.

The rector has written of that participation as follows:—

"The armed forces of the United States are going forth to share in the mightiest conflict in the history of the world. Our bravest and best are going from home and kindred to endure privation and hardship, and may-hap to die. No man hath more to offer than they are giving. Rank upon rank, army upon army, out they go at our bidding, upon our errand, to attest to all the world that America is true to the heritage of her past.

We stay behind—we older men, the women, the unfit, the children, and the home indispensables, stay behind only because, either we are more useful here or are not allowed to go. But we, too, can be useful, vitally, splendidly useful.

The armies in the field need great multitudes of things which they themselves cannot provide. There is a chance for everyone, to prove his worth, to show himself a true soldier of the common good, to demonstrate to himself and others the measure of his man-

hood. One of time's great hours has struck. It is no time for shirkers or slackers. There is a task for all to perform. Every woman of the parish should be at Red Cross work. Talk for a moment with Mrs. Gray, if you are not already in this work, and you will be set on fire by her fine enthusiasm, and join her and all the others who are doing so notable a service that our Red Cross is considered a model for all the churches. Three hundred women are already enrolled; we should have six hundred. Fifty per cent is not enough by fifty per cent.

(Since the above was written the government issued an appeal for ten million new members of the Red Cross Society. Two hundred and fifty was the allotment made to the unit at Holy Apostles. Six hundred and forty-four names were secured. This means that our unit has sent in nearly a thousand names altogether. It is almost, if not quite, without equal among church units in Philadelphia.)

The children of the parish are already doing all they can in the Sunday-school and in all the Red Cross finds possible for them to do, and they are to do more if new ways of usefulness open up for them.

The men are already organized and doing splendid work in the Red Cross, in the "Big Brothers Back Home" committee, the class in First Aid, the Home Defense Guard, the work of the Men's Club at the Ship and Tent Club at Cooper Hall, and the Prayer-Book and Pocket Testament and other kindred work of the Brotherhood of St. Andrew.

There are still other avenues of usefulness opening up for the men. Every man of the parish, who is not able to go to the front should be in the Trenches

Back Home, bearing his share of the burden of the hour.

Let us all economize time and strength and money elsewhere in order to spend them in this work.

The selfish man is out of date to-day.

It is a joy to me to see the spirit in which this great parish is responding to the challenge of the hour.

There is life and activity everywhere. The parish is being born anew. It has always been an unselfish parish, to-day it is gloriously, magnificently unselfish.

Praise God for it—Thank God for it.

Below may be found, brought together, the lists of names of those who compose the Roll of Honor of our whole great parish. It is a worthy list of a mother full worthy of these her sons. They are a considerable part of our young manhood at its prime. They go forth to wage the world's age-old fight for freedom. There is no doubt about that to-day. When the war began there were many among us who thought of it as part of an old-time wrangle among discordant European neighbors, with very likely an ambition for commercial supremacy at its base. To-day our vision has cleared and we see in it one of those great world upheavals which periodically occurs, when an old phase of civilization is outworn, and a new one is coming to its birth. And more than any other this struggle has spiritual forces at its base. To share in this conflict for a new world's new life our boys go forth. They represent themselves and us, they are us, our very selves, for they bear with them not alone their own spiritual significance for life, but also ours. They are the sacrificial price we pay, we jointly pay, for mankind's good. When they suffer we suffer, when they are wounded so are we, when they die so do we, in

life's most vital self. And we at home must bear the waiting part, the weary, wasting, waiting part, and if need be bear our load of grief into the valley of the shadow, and live with it through all the years to come, in loneliness, in utter desolating loneliness.

It is hard to be the victim of sacrifice, but it is harder not to be to-day. Life, true and strong life, is sacrificial. Courage then! It is a time which calls for men. Let us be men. Life demands that we throw life away, waste it, pour it forth, that we may receive it again with joy. Keep it to-day and it is not worth the keeping.

The cross is at the heart of thought and purpose as never before in our time. In its presence, close beside it, the human soul learns life's deepest lesson and finds its peace."

Following are the names of those who have gone from the parish into their country's service:

ROLL OF HONOR OF THE PARISH

181 NAMES

CHURCH OF THE HOLY APOSTLES

Adams, Thomas H.
Barclay, Clinton H.
Barlow, Elmer H., Yeoman
Barlow, Walter
Barr, Charles R., Lieutenant
Bendell, William I., Corporal
Blair, George, Major
Boyd, Harold Scott
Boyd, John Winfield
Britton, William Nelson
Cross, Raymond
Davis, Robert H.
Deaver, Dr. G. Gilbert
Diamond, James A.
Donaldson, William N., Lieutenant
Ebner, Charles F.
Foell, Louis
Fortin, Edward L.

Fortin, Fred V.
Fresh, William
Gemberling, Laura M., Nurse
Graves, F. Mortimer
Hill, George W.
Hipwell, John B.
Hughes, George H.
Jackson, Joseph
Jacobs, Howard M., Corporal
Johnson, Marion F.
Keenan, James Hudson
Kidwell, Orville
Louis Knudson
Lawhorne, William M.
Leeper, Thomas P.
Michart, Harry H. Yeoman
Moore, Robert B., Q. M. Sergeant
Moore, Samuel S.
Moore, William J., No. 1
Moore, William J., No. 2, Corporal
Murphy, Joseph B.
McClenaghan, Herbert E.
McFarland, David M.
McKenzie, Alfred
McMeekin, Robert C.
McNally, Arthur
Naye, Jack C.
Noel, William Leslie
O'Neill, Thomas Lincoln
Pickwell, Harry H.
Robinson, Howard West
Royle, Elmer
Royle, Herbert B., Corporal
Royle, Philip A., Q. M. Sergeant
Scott, Wesley E.
Seymour, Frank E.
Smallwood, Clarence
Smith, S. Annabelle, Nurse
Smith, Lorentza
Thomas, George C., Jr., Captain
Thomas, Leonard M., Lieutenant
Van Vranken, J. Schuyler, Sergeant
Weideman, Frank
Wilson, George
Wilson, Henry T., Rear Admiral
Young, John W., Commissary Sergeant
Young, Robert J.

Total, 65

MEMORIAL CHAPEL OF THE HOLY COMMUNION

Army

Charles, Joseph
Charles, William
Graham, Robert
Franz, Joseph
Hill, Elwood
Hill, George
Kirst, Earl
Knorr, Vinton
McAnally, Andrew
McElhenny, John
McFarland, Alfred
MacWilliams, George
Mackey, James
Mooney, Elmer
Norton, John
Parks, Robert
Pische, Otto
Robinson, Moncure

Russell, George
Russell, Joseph
Schiller, William
Scott, William
Sines, Charles
Wallace, Frank A.
White, Edward
Wilson, Robert
Young, Samuel

Navy

Kniland, John
McConachie, Andrew
Macool, Elwood
Macool, Ormund
McLatchey, Robert
Perry, James
Reese, Thomas
Reese, William
Schreiber, James
Taylor, Ray
Taylor, Thomas

Total, 38

CHAPEL OF ST. SIMON THE CYRENIAN

Aylor, Alphonso
Carter, Thomas
Draper, Edward A., Lieutenant
Harbison, P. Leroy
Johnson, Everett W., Lieutenant
Johnson, Joseph L., Lieutenant
Matthews, Harry M.
Moore, Walker
Pettis, Arthur
Reed, William
Thomas, Eugene
Watson, William

Total, 12

CHAPEL OF THE MEDIATOR

Army

Ashton, Charles M., Jr. (Croix de Guerre)
Austin, William, Jr.
Balbirnie, Arthur A., Sergeant
Bonsall, Henry H., Jr.
Cobb, Horace W.
Curtin, F. Walton
Davidheiser, Horace R.
Davidson, Russell T.
Derick, George C.
Elsner, Bertel
Epler, Ralston
Fields, Robert Nelson
Ford, R. Morris, Corporal
Fleming, James C.
Gibson, Oliver W.
Glasgow, Charles John
Hansen, William J.
Henderson, Alfred
Huling, Warren R.
Imhof, Charles, Corporal
Kelly, Edward

Keplinger, William M., Captain
Knights, Frank M., Corporal
Lack, Howard E.
Lawrence, William, Corporal
Luce, Thomas Russell
Lunn, James R.
Lunn, William
Moore, Henry McKnight
Moore, James S., Corporal
Motherwell, Frank S.
McFarland, George
Neill, William A., Lieutenant
Osgood, Phillips E.
Patterson, George Howell, Ensign
Patterson, Robert Wilson
Pierce, Warren G.
Pitts, Edmund M., Sergeant
Powell, Roger
Rae, Alexander M.
Robinson, Frank H.
Rodgers, A. Steven
Shaw, William
Smith, William E.
Snowden, Frank, P. O.
Stevens, Ernest C. M.
Stevens, Reginald W. H., Sergeant
Thomas, Alfred B., Corporal
Umstead, Walter R.
Umstead, Harry F.
Wallworth, Foster
Waters, Thomas John
Wilson, George, M. D., Lieutenant
Woolley, Chandler S.
Zearfoss, Charles H., Lieutenant

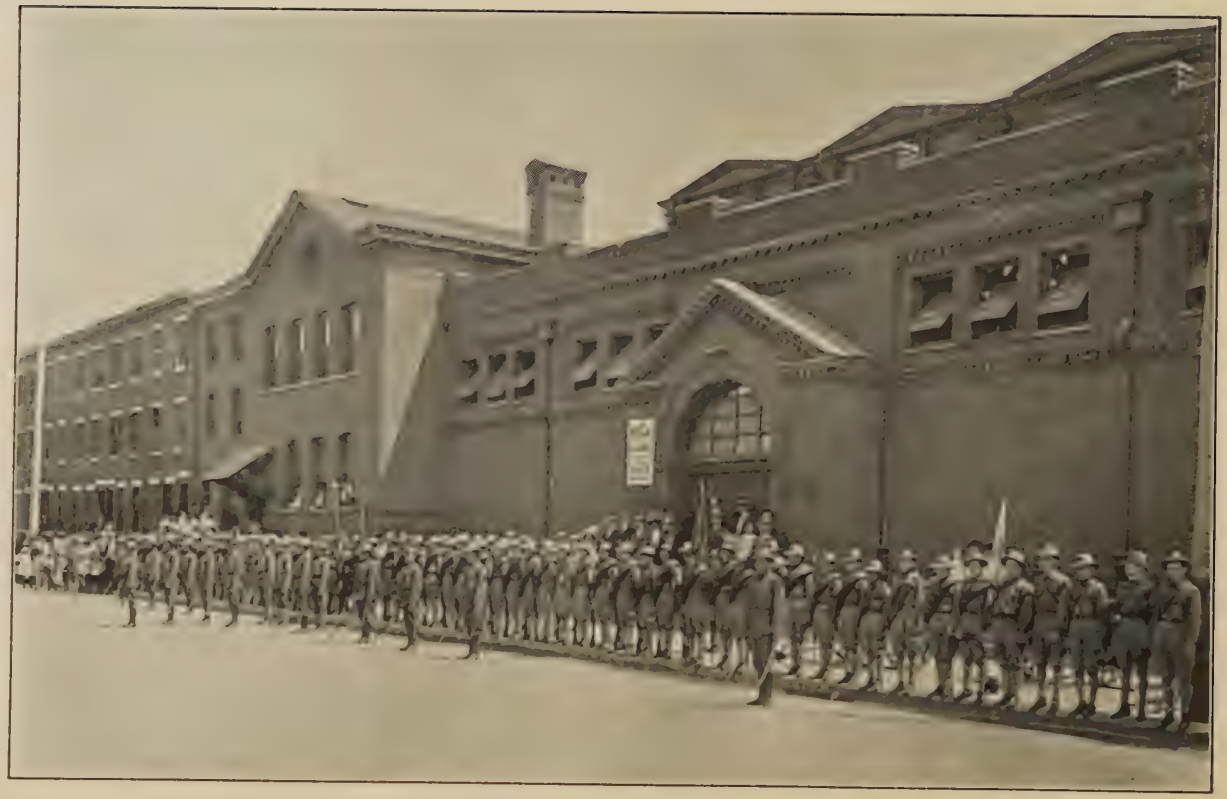
Navy

Brewer, Scott
Cleeland, Robert M.
Dudley, Oscar Edmunds
Fitzgerald, Leonard H.
Jones, Hilton E.
Knowles, John Edward
Lyons, Frank Russell
Mills, Stanley
Richardson, Frank
Sutton, William
Young, Allan Dayton

Total, 66

Guide them, guard them, gird them, God!

Cooper Battalion Hall and Gymnasium



Charles D. Cooper Battalion and Cooper Battalion Hall

COOPER BATTALION HALL AND GYMNASIUM

In 1898 the United States was at war with Spain, and Mr. George C. Thomas was greatly impressed with the importance of affording the young men who might desire to avail themselves of it, an opportunity of being instructed in the manual of arms. He therefore invited the members of the men's Bible classes and some of the older scholars of the school to meet him on Sunday afternoon, May 22, 1898, after the Sunday-school session. About one hundred responded, and after a meeting full of interest, eighty-eight handed in their names, signifying their desire to avail themselves of the privilege. Subsequent meetings resulted in the formation of the Charles D. Cooper Battalion, which had two companies.

A military instructor was obtained and the companies drilled on alternate nights in the gymnasium, as there was not room for both companies to drill at the same time.

Soon after, however, the use of the First Regiment Armory, N. G. P., was secured for drill, and both companies were trained at the same time. By September the battalion num-

bered one hundred and fifty men, completely uniformed and equipped.

In September, 1899, the battalion held its first encampment in Fairmount Park, near Belmont Mansion.

October 16, 1899, was the date on which the drill floor of the Odd Fellows' Temple, Broad and Cherry Streets, was used for the first time. The battalion, improving rapidly, held its second encampment outside the city, at Milmont, Pennsylvania.

In October, 1900, the battalion returned to the gymnasium in the parish building for drill.

At the meeting of May 6, 1901, Mr. Thomas stated that he had purchased a piece of ground on Christian Street below 23rd Street, having a frontage of 152 feet and a depth of 75 feet, and that he proposed erecting thereon during the summer a building suitable for gymnasium and drill purposes, entirely for the use of the men and boys of the parish, with the provision that the building be used as a hall for entertainments and other purposes.

Messrs. Duhring, Okie and Ziegler were the architects, designing a building with a large auditorium or drill room, galleries, stage and anterooms on the first floor, with billiard, locker and other rooms on the basement level.

The hall was used for the first time for hold-

ing the Christmas exercises of the Sunday-school December 29, 1901, on an exceedingly stormy night, when nearly one thousand persons were present.

Mr. Thomas retained the ownership, but provided for the maintenance of the hall, which the battalion began to use regularly on January 27, 1902.

That the hall was of immense value to the community is shown from the fact that between December 29, 1901, when first used, until March 1, 1903, sixty-eight thousand three hundred and nine persons had entered the doors.

The battalion continued to use the hall for drill and social functions and held their encampments for several years at the seaside resorts of Cape May and Wildwood, New Jersey, providing not only familiarity with camp life, but splendid outings during the summer vacation time.

So that out of the inspiration born of patriotism came also opportunities for recreation, health and amusement, which reached out in many forms, not only to the members of the Church of the Holy Apostles, but to the community in the southwest section of Philadelphia.

In May, 1910, the church received from the trustees of the Estate of Mr. George C. Thomas the deed for the property and also a generous contribution from the trustees for the support

Memorial Chapel of the Holy Communion

MEMORIAL CHAPEL OF THE HOLY COMMUNION

27TH AND WHARTON STREETS

At the Diocesan Convention of 1885, a new departure was made in the matter of planting and maintenance of new church organizations; viz.: the Convocation System. All the territory south of Walnut Street and west of Broad Street was denominated "The Southwest Convocation."

At the meeting of June 1st, 1885, the Rev. Henry S. Getz called attention to the need of missionary work in the southwest corner of the Convocation, and a committee was appointed to investigate the situation. As a result of its report, it was resolved that a Sunday-school and Mission Station, under the charge of the rector of the Church of the Holy Apostles, should be established.

At the meeting of October 12, 1885, on the motion of Dr. Nicholson, the first appropriation was made "to the mission on Gray's Ferry Road."

At the meeting held on June 21, 1886, Mr. George C. Thomas reported that a committee from the Church of the Holy Apostles had two lots under consideration, located between Ellsworth and Wharton Streets and 24th and 28th

Streets, and the church hoped to buy one of these lots without expense to the Convocation.

On August 16, 1886, Mr. Wm. F. Ayer, who had been a member of the Sunday-school of the Church of the Holy Apostles, was engaged to take charge of the services as lay-reader and superintendent of the Sunday-school. He was at that time a student of divinity.

The Rev. Mr. Getz reported October 18, 1886, that services had been held on Sunday, September 26, 1886, in McFadden's Hall, which had been rented at $20.00 per month. This hall was located at Gray's Ferry Road and Carpenter Street, where at 2.30 P. M. the Sunday-school was organized with five officers and teachers and twenty-six scholars. Evening Prayer was said at four o'clock by the clergy of the Church of the Holy Apostles, Mr. George C. Thomas playing the organ.

On February 9, 1887, Mr. George C. Thomas advised the vestry that he had purchased the lot at 27th and Wharton Streets, and that he proposed to erect a building thereon in acknowledgment and as a general thanksgiving for mercies vouchsafed him in the complete restoration of his son, George C. Thomas, Jr., from a dangerous illness at sea. Messrs. Lemuel Coffin and Alexander Brown subscribed $1350 each, covering payment to the owners of the lot.

Messrs. George W. and W. D. Hewitt, the architects of the Church of the Holy Apostles, were commissioned to draw up the plans for the new building.

For sixteen months the mission held services in its temporary quarters in the hall, while the combined stone Chapel and Sunday-school building at 27th and Wharton streets was being erected, but on Thursday evening, January 26, 1888, on the twentieth anniversary of the mother-church, the new structure was dedicated by the Rt. Rev. O. W. Whitaker, D.D., Bishop of Pennsylvania. The following account of the dedicatory service is quoted from the "Parish Intelligence":—

> Stirring providences attended the opening of the new and beautiful building of this mission of the Church of Holy Apostles, at Twenty-seventh and Wharton Streets, on Thursday evening, January 26, 1888. Mr. George C. Thomas, superintendent of the great Sunday-school of the mother parish, has extended his oversight to the mission, which for some time has been accommodated in an upper room on Gray's Ferry Road. His interest in the present occasion and edifice may be inferred from this inscription, engraved upon a brass tablet in the new chapel: "To the Glory of God, and in humble acknowledgment of His Sparing Mercy with a Sick Child on the Great Deep, this Chapel is erected by the Grateful Father, A. D. 1888. 'When thou passest through the waters, I will be with thee.' "

While the congregation of the mission and invited guests were assembling, a carriage bringing the Rev. Dr. Cooper, Rev. Dr. Phillips Brooks and Rev. Dr. and Miss McVickar, was struck by a locomotive at a crossing of the Pennsylvania tracks; the carriage was demolished, the driver badly hurt; but the occupants of the carriage escaped without serious injury. The place of the accident was but a few squares from the chapel, and news of it gave the congregation a part with those whose lives were so wonderfully spared in the profound thankfulness felt through the service. The service was strikingly appropriate to this fresh deliverance from peril. Deep emotion poured forth in the opening hymn:

"O bless the Lord, my soul,
His grace to thee proclaim;
And all that is within me, join
To bless His holy Name.

"He pardons all thy sins,
Prolongs thy feeble breath;
He healeth thine infirmities,
And ransoms thee from death."

Equally impressive were the Psalms: "O how amiable are Thy dwellings;" "I was glad when they said unto me: we will go into the house of the Lord;" and, "Lord, remember David and all his trouble." So with the Collect: "In all our dangers and necessities, stretch forth Thy right hand to help and defend us;" and the old form of that for Aid against Perils: "By whose Almighty power we have been preserved this day."

Parts of the service were taken by Rev. Dr. Cooper, rector and Rev. Henry S. Getz, assistant rector of the

mother church; Rev. Dr. McVickar, president, and Rev. Stewart Stone, secretary of the Southwest Convocation; Rev. J. Gray Bolton, a Presbyterian minister, for twelve years in charge of the nearest neighboring mission; Mr. William F. Ayer, student in divinity, in charge of this chapel; Rev. Richard Newton Thomas, rector of St. Philip's Church, West Philadelphia, and by the Rt. Rev. Bishop Whitaker. Addresses were made by Rev. Drs. Cooper and Brooks, and by Bishop Whitaker.

Rev. Dr. Cooper rejoiced, he said, through the goodness of God, to be present; and that God had put it into the heart of His servant to build this beautiful chapel for this mission. It stands upon the southern outskirts of the city; but so did the Church of the Holy Apostles at the time of its first service just twenty years ago. Like Jacob, the parish could look back over that period and say, "With my staff I passed over this Jordan, and now I am become two bands." The mission depends upon the people for whom it is built, though it is still to be encouraged by the clergy, superintendent and other helpers of the Church of the Holy Apostles. More than all, it depends upon the Divine Saviour; and to Him the speaker commended its prayers and efforts.

Rev. Dr. Brooks began also with saying that he was thankful to be present at this opening service. The first of many services that are to be held in a place has always something peculiarly touching in it; there was something profoundly touching to one who knew the beauty of the spiritual life and religious interests culminating in such outward beauty here. It is a dull imagination indeed that is not moved by the thought of what is to come when standing at the beginning of a new work. Upon a journey through the great West, he said, he had at first missed the grand historical associa-

tions everywhere felt in the old world; but when he began to think of the wider history, the still greater events to be enacted there, the interest in our prairies and mountains became intense. So is it even when a single new house is occupied; one is thrilled with the thought of the births, the deaths, the culminations of character that will take place there. So it is still more in the opening of a church. Through yonder doors what souls will pour in, hungering for what only God can give! They will come with their doubts, their weakness, their wants, their thanksgivings. One could wish to be here alone to meditate upon all the spiritual life and experience that will go on here long after this present generation is gone. It is a house of God and a house of man; the house of the Father because it is the house of His children. It will be a witness for God even to those who never enter it, telling them that there is something more in life than what they have in their shops, or even in their homes. It will shine upon all who see it. The grace of Christ is like the sunlight, trying to fill every place, even those which are shut against it. Those who are willing to receive the full benefits of this church must come constantly, and not to its festival services only. The eloquent speaker rejoiced with all whose life should enter into the beauty of this place.

After a hymn, Bishop Whitaker told how he came with a thankful heart to engage in this service, and how his thankfulness had been deepened by God's mercy in sparing His servants in great danger. He told of the accident of that hour, and how the persons present had been spared. The thought which pervaded the Bishop's address, after again thanking God for this beautiful chapel and for the spirit which built it, was

that Christ is to be the foremost in everything. The chapel is built in Christ's name, and for His glory. God is worshiped here through Christ, and revealed in Christ. The preaching here will be of Christ; the sacraments are of His appointing; the boys and girls taught here are to grow up in Him; He is to be not only in their worship and teaching, but the strength of their daily life; and at last they are to share His everlasting glory. The Bishop closed the service with thanksgiving for deliverance from accident, and prayers of consecration, and with the benediction.

At the following Sunday Evening Service one hundred and sixty persons were present.

On the Sunday after the Ascension, June 2, 1889, at 8.00 P. M., the Bishop of the Diocese made his first visitation at the chapel and confirmed a class of eight persons, three males and five females, all of whom were members of the Sunday-school. The seating capacity of the building was tested to its full extent.

On June 16, 1889, Mr. Ayer was advanced to the priesthood, being the first of a goodly number of young men who entered the ministry from the membership of the parish.

By the summer of 1889 the Infant school quarters had become so cramped that an addition for its use was commenced, which was ultimately to be used as a chancel for the chapel. This was a gift from Mr. George C. Thomas.

The work continued to grow, and to provide

means for its expansion, Mr. and Mrs. George C. Thomas in August, 1891, began the erection of the building at the corner of 27th and Wharton Streets, to be used as a Sunday-school and parish building, "as a memorial and in affectionate remembrance of Mr. Joel Barlow Moorhead and Mr. John W. Thomas, the loved and respected fathers of the donors." The building was dedicated on the evening of March 15, 1892, by the Rt. Rev. O. W. Whitaker, D.D., and endowed by the donors with $6,000, the architects being the Messrs. Hewitt.

By April, 1892, the number of communicants had risen to seventy-two, while the Sunday-school numbered four hundred and sixteen.

On All Saints' Day, November 1, 1892, the chapel was consecrated by Bishop Whitaker. On this occasion a mixed chorus choir, in conjunction with the choir of the Church of the Holy Apostles, rendered the music; and on Sunday, November 6, 1892, the chapel choir took up its work.

The vestry recommended in February, 1895, that the choir of the chapel be vested as soon as it could be arranged, and for the first time the choir entered the church in vestments on the Sunday after Ascension Day, May 26, 1895. Several boys had been added to the choir a few Sundays before, on Easter, April 14, 1895,

upon the occasion of the opening of a cloister connecting the chapel and parish building, and these with the men were vested in the usual manner with cotta and cassock; the female members wore dark blue dresses, with cuffs and collars of white linen.

In 1896 the chapel became self-supporting, declining further aid from the Diocesan Board of Missions through the Southwest Convocation.

By October of this year the number of communicants had risen to one hundred and fifty-four, the membership of the Sunday-school being about five hundred.

In this year, also, the Southwest Sick Diet Kitchen No. 2 was established, and prepared daily, excepting Sundays, nourishing food which was given out on the order of a physician.

On June 10, 1906, the Rev. Wm. F. Ayer asked the vestry to accept his resignation, to take effect August 1st of that year, as he had been appointed to the chaplaincy of the Hospital of the Protestant Episcopal Church of this Diocese. Mr. Ayer had been in charge of the Chapel of the Holy Communion from its beginning, and as the rector said at the time, "few men are endowed by nature and grace with the large sympathy and patient devotion to the sick and suffering within their care as Mr. Ayer," and it was this lovable trait which endeared him to his

people, and which fitted him in a peculiar way for the new work to which he was promoted.

Recognizing the advantages of having the residence of the vicar close to his chapel, Mr. George C. Thomas offered to build a vicarage on October 8th, 1906, and this was finished in 1908 at a cost of $12,000.

The Rev. Wm. P. Remington was elected vicar on December 19th, 1906. After graduating from the University of Pennsylvania in 1900 (where he had distinguished himself in athletics, but had also kept up his church activities), he taught for two years in the DeLancey School, and in 1902 entered the Virginia Theological Seminary. Upon the completion of his studies he entered upon his duties as assistant to the rector of the Church of the Holy Trinity, Philadelphia.

One of the first things he did upon coming to the chapel was to organize the Men's Club, which has been a splendid success.

In the fall of 1906 there were negotiations between the vestries of the Church of the Holy Apostles and All Saints' Church, 12th and Fitzwater, looking to the possibilities of consolidation of this latter with the chapel, but these were finally abandoned.

The neighborhood continued to grow and the chapel with it, and the first year of Mr. Rem-

ington's ministry, the confirmation class numbered forty-two persons.

In April, 1908, Miss Fanny B. Pratt, formerly of St. Andrew's, Richmond, Va., began work at the chapel, the first of a number of trained women who have done excellent work there.

On Easter Monday, April 17, 1911, the Rev. Wm. P. Remington severed his relations with the chapel, after five years of faithful, efficient and successful ministry, to become rector of St. Paul's Church, Minneapolis, Minn. This moving on to a bigger field in the Master's vineyard, with its greater responsibility, was well deserved, and while the members of the chapel felt keenly their loss, they knew it was a proper and worthy thing, and wished God's blessing on his new labors.

After a successful rectorate in Minneapolis of over four years, Mr. Remington was elected Suffragan Bishop of the Missionary District of South Dakota, and was consecrated January 10, 1918.

Bishop Remington is Chaplain of the Mayo Brothers' Base Hospital, and expects to accompany it to France, the district having agreed to a leave of absence until the war ends, if necessary.

The members of the chapel rejoice greatly in the new honor which has come to Mr. Rem-

ington and through him to them also. They can never forget his hard, earnest and self-sacrificing work. He stimulated the man life of the chapel and exercised a wide influence over all his people.

The Rev. Alfred R. Berkeley succeeded Mr. Remington as vicar on September 1, 1911. He had been a classmate of his predecessor at the Theological Seminary near Alexandria, Va. Mr. Berkeley was a graduate also of the University of North Carolina, and for seven years had been rector of the Church of the Messiah at Mayodan, N. C.

Mr. Berkeley soon made his way into the hearts of the people and gained the regard and confidence of the men, young and old alike, and did a splendid work.

Mr. Berkeley was essentially a pastor, and his strength went out continually to the people around him. His genial temperament won the hearts of his people, and the young especially rallied to the Sunday-school.

He found a large, growing neighborhood and kept pace with it, and the chapel family became a united and happy one. Many a person in need found in him a friend who helped and comforted. If Mr. Ayer was the pioneer missionary, and Mr. Remington was the builder, Mr. Berkeley was the socializer. He made men mix,

Rev. Alfred P. Berkeley

Rev. Herbert L. Hannah

and the chapel has gained the just reputation of being a friendly church. People with great reluctance ask for their letters of transfer because this chapel family seems most like home.

It has been the custom for several years for young men, while students of divinity, to assist the vicar. Many of these have been brought up in the Sunday-schools of the parish and some have come from outside. Among the latter was the Rev. W. H. Ramsaur, who in the fall of 1915 returned to the chapel after an absence and reentered upon his work as Assistant Minister, looking particularly after the boys and young men, in which work he was particularly successful.

The Rev. Alfred R. Berkeley resigned his work to accept the rectorship of St. Paul's Church, New Orleans, La., one of the oldest and strongest parishes in that state. The five years of his work had welded a strong bond between the vicar and his people, and on his last Sunday with them, October 29, 1916, they filled the chapel and over 300 communed.

On January 7, 1917, the Rev. Herbert L. Hannah, a native of Salem, N. J., became vicar. He was a graduate of Columbia University and of the General Theological Seminary, New York. After his graduation, he was an assistant to the late Rev. William R. Huntington, D. D., rector

of Grace Church, New York, where he made a specialty of institutional work.

Leaving New York, he became rector of the Church of the Redeemer, Sayre, Pa., where he resurrected practically a dead church and made it so active that it attracted much attention from far outside of the parochial bounds. Here again the parish-house side of the church life was emphasized and became a very model of practical and social efficiency in the community life.

For four years Mr. Hannah was rector of Trinity Church, Elmira, New York, the largest in that city. His work in that important parish has been characterized by the same persistent, practical devotion shown elsewhere. Coming to us, bubbling over with zeal and energy, with his past rich experiences, he seems to be the ideal man to direct the big work to be done at the Chapel of Holy Communion.

No one could read Mr. Hannah's article in the "Monthly Message" on the "Institutional, or the Seven-Days-a-Week Church" without feeling that here is a religious, holy man, with a clear, practical conception of the work before him. When he shall "speak unto the children that they go forward," it seems certain that the chapel will go on to the larger usefulness yet awaiting it. The chapel is set amidst the life of a work-

a-day people, whose joys and sorrows come close to the life of the vicar. Few men come so close as he to the innermost life of a people. Prayer among them is as natural as the visitation itself; seldom does any clergyman hold more infants in his arms month by month than he. Few are privileged to stand in the midst of such a large circle of young people, whose bright eyes and smiles are quickly responsive to their leader as he guides them to the things that are pure and lovely and worth while on the earth. He who is vicar of this chapel is indeed the community pastor. Church lines are not closely drawn; every one in need comes to the cloister door, and none is turned away.

No work elsewhere is quite like it. The pews do not tell all the story. There is the shut-in mother with her new-born babe, to whom the Deaconess goes for confirmation instruction; and the aged shut-in and the crippled house-bound; these the chapel must nurture. And the sick, their hands ever beckon. When men and women work hard and make great sacrifices, the body bends and breaks. These, too, need the touch of him whom they call pastor. The services in God's house are but the beginning of the incessant and constant call to duty.

And not the least of the vicar's responsibility and joys is the care of the child life which

Frame Church and Parish House, Chapel of St. Simon the Cyrenian

CHAPEL OF ST. SIMON THE CYRENIAN

22ND AND REED STREETS

This work was started at 1830 Ellsworth Street on Sunday, June 24, 1894, by the Rev. Henry L. Phillips, then rector of the Church of the Crucifixion, with a few members of that church and a Sunday-school of one scholar, under the name of St. Augustine's Mission.

In September, 1897, the mission was moved to Twenty-second and Reed Streets, where a piece of ground had been purchased and a frame chapel built. The name was then changed to "St. Simon the Cyrenian."

Difficulty was experienced in raising the money required to conduct the work, and the Bishop of the Diocese seemed to have difficulty in securing a person who could act with Mr. Phillips in building up a work which needed considerable help to carry on.

Mr. Phillips, as rector of the Church of the Crucifixion, was a member of the Southeast Convocation, but attended the meetings of the Southwest Convocation very regularly, giving accounts of the work at Twenty-second and Reed Streets, and hoped for much aid from the

moneys appropriated. The question was so frequently raised, as to the advisability of giving money to one from the Southeast Convocation to carry on missionary work in the Southwest Convocation that the Church of the Crucifixion finally turned over St. Augustine's Mission to the Southwest Convocation.

By a unanimous vote of the Southwest Convocation, at its meeting of October, 1902, the mission was given into the care of the Church of the Holy Apostles, and the Rev. Richard N. Thomas, as Minister in Charge, with the Rev. Thomas G. Brown as his assistant, having been requested to continue their duties, the services of the chapel passed under the new management on the first Sunday in December, 1902.

Improvements were at once made to the chapel which added greatly to the conveniences, especially to the kindergarten work, which had been started as a work of love by Mrs. Mary F. Wilson, who labored long and successfully without salary in the starting and building up of this useful feature of the chapel's work.

Through the liberality of a member of the Church of the Holy Apostles, the mortgage of $5000 against the property was paid off.

The work for the first year under the Church of the Holy Apostles showed:—

Communicants	50
Sunday-school	185
Baptisms	33
Confirmed	22
Marriages	1
Burials	5
Receipts	$369.24

On May 13, 1903, the vestry voted to increase the accommodations of the chapel, in memory of the late Rector Emeritus, Rev. Charles D. Cooper, who had always taken a deep interest in the colored people. The communicant list had grown by this time to 105, the Sunday-school to 275 and the Kindergarten to 125. By December 14, 1904, there was $9525.40 in the hands of the vestry, and with that as a start Messrs. Thomas and Churchman, Architects, were commissioned to design a parish and Sunday-school Building, and in May, 1905, the contract was placed for $13,065.

Before the work was actually started, on June 2, 1905, the Rev. Richard Newton Thomas entered into rest after a short illness, bringing to its close a life rich in its blessings to others. As one said at the time, "His heart was full of loving friendship for rich and poor alike." His ministry had been a service amongst multitudes of the well-to-do and amongst those who often were in need and necessity—beginning in

1868 as Minister-in-Charge of Holy Trinity Memorial Chapel, then as rector of St. Matthias, which he erected, and later on organizing St. Philip's Church in West Philadelphia.

In November, 1905, the weekly envelope system of contributing by the congregation was introduced.

On Sunday, February 18, 1906, the Charles D. Cooper Memorial Building was opened for the Sunday-school and parochial activities, while the frame building continued to be used for church services.

On June 4, 1907, the vestry of the Church of the Crucifixion asked that the Chapel of St. Simon the Cyrenian be restored to them, in order that the Church of the Crucifixion might be established where St. Simon's now stands. After many conferences between the two vestries, it was decided that the Church of the Crucifixion should go on with the work at Eighth and Bainbridge Streets as it had done before.

Rev. Thomas G. Brown, Minister-in-Charge, on November 13, 1907, asked permission to leave his work and go to Africa as a missionary, but his health prevented him from taking up that work. On the advice of his physician he accepted a charge in Denver, Colorado, his resignation taking effect on February 14, 1909. The

Sunday-school under his guidance had grown to 362 members.

On March 3, 1909, the Rev. John R. Logan, of Charlestown, W. Va., was asked to take charge of the work. Mr. Logan entered upon his ministry in May, 1909, coming from St. Philip's Church, Charlestown, W. Va., where he had been Minister-in-Charge. Born in Danville, Va., October 26, 1876, he received his education in the public schools of Danville and Roanoke, Va., Biddle University, Charlotte, N. C., and in 1905 he graduated from the Bishop Payne Divinity School, Petersburg, Va.

On April 14, 1909, Mr. George C. Thomas presented $12,000 as an endowment to the chapel, thus enabling the vestry to relieve the Southwest Convocation of all responsibility for the further care of the work.

Before Mr. Logan could get into the work Mr. George C. Thomas had entered into rest, and the Rev. Nathaniel S. Thomas had gone to Wyoming. But the work had received an excellent start, and the new vicar was full of energy and unsparing of himself, and it continued to grow, and, receiving the hearty sympathy and support of the new rector, the Rev. Wilson R. Stearly, it was soon thought wise to build again, this time in the shape of a chapel. Mr. Walter H. Thomas was commissioned to draw up the plans. The

plans needed revision and this took time, and before they were again ready there was another change in rectors of the parish, and it was not until August 30, 1913, while Rev. Wm. T. Capers was rector, that ground was broken. Farewell services in the old frame building, crowded with many tender memories, were held on Sunday, August 31st, when 126 persons received the Holy Communion.

On Sunday, November 21, 1913, the Rt. Rev. Samuel David Ferguson, D. D., Missionary Bishop of Liberia, West Africa, the only negro bishop in the Protestant Episcopal Church, visited the chapel and preached to a large congregation.

The financial report for this year showed that $2724.15 had been received from all sources, an increase of $394.41 over the previous year.

April 19, 1914, was a red-letter day for the chapel, the corner-stone for the new chapel building being laid by Bishop Rhinelander, with the Knights of Pythias as a bodyguard, a choir of forty voices, and a congregation which filled the intersecting streets.

Bishop Rhinelander was again at the chapel when it was dedicated on October 18, 1914, when the congregation crowded the building, many being compelled to stand. "The most joyous day in the history of the chapel, which is

Rev. John R. Logan

New Chapel, St. Simon the Cyrenian

now comfortably housed in a beautiful sanctuary and with a parish house with every needed equipment," as the vicar said. An attendance of 402 scholars on this day showed that the Sunday-school entered into the joy of the occasion.

The work continued to grow rapidly, the new chapel building being well filled on Sundays, while the Parish Building was full of activities during nearly every evening in the week. By May 1, 1915, the communicant list had grown to 550.

Quite naturally it came about that a pipe organ must be installed, and through the efforts of the members of the chapel, aided by the Carnegie Fund, a good instrument was erected and dedicated on November 17, 1916.

There is a fine feeling between the vicar and his flock. Truly he is their shepherd and they know his voice, and other sheep are constantly coming in. This is particularly noticeable in the Sunday-school, which on January 1, 1917, numbered seven hundred and forty-two, while there were five hundred and forty-six communicants.

In the December, 1917, issue of the "Monthly Message," in writing an article about the work of St. Simon's, the vicar said among other things:—

"The new chapel is used exclusively for administering of the Sacraments and other services of

a religious and devotional character. The parish-house shelters our activities of mind and body building among our young people; and the meeting place of our sixteen guilds and organizations; our kindergarten school with its enrollment of 150, with an average of 90 daily; the Sunday-school with its departments, of Cradle Roll, Primary, Junior, and Senior Schools with an enrollment of more than 500, with 48 officers and teachers; our gymnasium with its eight different groups meeting both afternoons and evenings for helpful recreation under proper instruction and direction; our weekly clinic for mothers and babies, where under physicians and trained nurses the mothers are taught in the proper physical development of their infants, the Red Cross with their three groups of workers meeting weekly, making surgical dressings, sewing and knitting for the needs of the war.

Through the services of the chapel and the activities of the parish-house we are reaching, we feel helpfully, a large number of our people in this part of the city. Our opportunities are legion and we are striving to meet them as best we can. There has been a marked increase in the population during the past few years in the neighborhood of the chapel. Seven years ago there was only one family within a radius of a square that belonged to this chapel, while to-day there are 22 families in the same radius. The people are responding to the Church's call, because she has so much to offer in the way of moral and Christian character building.

During the past seven years there have been 443 baptisms, 377 persons prepared and presented for confirmation, an average of 54 yearly, presenting one year the remarkable number of 118. The membership in

Interior of the New Chapel, St. Simon the Cyrenian

the same period of years going from 181 to 578. This has not been an overnight growth, but a sure and steady one. To be sure we have some in this number who are slackers—this would be most exceptional if not so, when it comes to faithfulness and loyalty to the Church, and, too, quite a number of our communicants are young people in school, yet regardless of this our yearly chapel offerings have increased fourfold, and our Sunday-school has given $2,881.02 for General Missions, going from $251.45 in 1911, to $518.82 in 1917. All of this has been said, not in the sense of boasting or singing one's praises, but to state the facts in connection with the growth and development of the chapel among our people in this part of the Lord's vineyard. Yet there is so much more to be done, and so many more people to be reached. We have a fine lot of young boys and girls in our chapel, growing into manhood and womanhood, and it is our aim and ambition to train and develop them into useful members of the Christian Church, and give them the right vision of Christian service.

Our parish building is far too small for our present needs, and should be enlarged to give us more room to properly and adequately do our work. (Since the above was written, the house adjoining the chapel, 2122 Reed Street, has been given by Mrs. George C. Thomas to the parish for the work of the chapel, which will give it more room for its activities, and will relieve some of the congestion in our Sunday-school. For this gift the chapel is profoundly grateful to Mrs. Thomas whose interest in its work has been constant and helpful.) The work is entirely too much for one man to do properly and well; all of the services, preaching, calling—save that done by volunteers—funerals and other serv-

ices, plus the oversight of the many activities of the chapel. We are sadly in need of an assistant, but have not been able, for lack of funds, to secure one. With the proper assistance St. Simon's Chapel could be made not only second to none among our people in this Diocese, but in the Church at large."

Chapel of the Mediator

Chapel of the Mediator, (George C. Thomas Memorial)

CHAPEL OF THE MEDIATOR

51ST AND SPRUCE STREETS

(George C. Thomas Memorial)

The history of the Chapel of the Mediator reads like some of Charles Dickens' plots. You begin at one place and with one set of characters, drop the thread suddenly and pick it up in another place and with another group of people, and then repeat the operation until you wonder where the story is going to lead, when, presto! the localities and individuals all suddenly appear to have an intimate relation with each other, and all are necessary to the tale. So in like manner we must examine the history of three institutions before we obtain a clear sense of the history of the Chapel of the Mediator.

The earliest story is that of the Church of the Mediator, Nineteenth and Lombard Streets.

The next that of the Church of the Reconciliation, Fifty-first and Spruce Streets.

The last is that of the Chapel of the Mediator (of the Parish of the Holy Apostles), at Fifty-first and Spruce Streets.

On the corner-stone of the new chapel of the Mediator there are three dates, 1849-1905-1916.

They are symbolic, for this third corner stone is really the inheritor of two other corner-stone symbolisms.

I

THE CHURCH OF THE MEDIATOR
19TH AND LOMBARD STREETS

Mr. Lemuel Coffin with certain members of St. Andrew's and Epiphany churches associated themselves late in the year 1846 or early in 1847 for the purpose of beginning a new church work in South Philadelphia.

In the office of a lumber yard, at the corner of Seventeenth and Spruce Streets, a Sunday-school was started which, beginning with twelve scholars, in a few weeks numbered more than a hundred.

On February 17, 1847, the Rev. Samuel A. Clark, of the Diocese of Massachusetts, was invited to take charge of the work.

Evening services were held, the vestrymen bringing "candles in their pockets" to light the room. (Probably these are the only candles the "old Mediator" ever countenanced!) There was nothing unusual about the use of candles then, because although "inflammable gas" was on exhibition in Philadelphia as early as 1796, it was not until 1836 that the first gas works for public service was erected at Schuylkill Front Street and Market Street; in 1847 it was far from being

Old Church of the Mediator

generally used. Two months later a large room at Twentieth and Hand (now Addison) streets was secured and here, for about two months, Mr. Clark preached and administered the Sacraments, and then retired from the field. For seven months following no services were held, and then were resumed by the Rev. John A. Vaughan, D.D., on January 23, 1848.

In the Journal of the Diocesan Convention of 1848, Bishop Potter said in his address:

"The Rev. John A. Vaughn, D.D., has taken temporary charge of a mission, established some time since, in the southwestern part of this city, which seems to promise much good."

Dr. Vaughan himself stated substantially in his Report to the Convention:—

"In January I took charge of an infant parish, organized previously as the Church of the Mediator, in the southwest part of the city. Here I found a flourishing Sunday-school of more than one hundred scholars (then in existence one year), and since continued with increasing interest. An evening service had been sustained for a few weeks, nearly a year before, but had ceased when the pastor, Rev. S. A. Clark, retired from the diocese. An afternoon service was commenced on the 23rd of January, and has been continued without interruption."

In May, 1848, at a meeting held in the vestry room of St. Luke's Church, a charter of incorporation of the Church of the Mediator having

been obtained, Dr. Vaughan was elected rector. His nephew, Mr. Harold Goodwin, says of him:—

"For the last twenty-five years of his life, Dr. Vaughan held no permanent cure, but gave his services freely to the founding and building up of Sunday-schools and mission churches in different parts of the city, being also Professor of Pastoral Care in the Divinity School. He contributed time, labor and his own money, and raised other moneys among his friends, to build the Church of the Mediator at Nineteenth and Lombard Streets."

At his death, his friends placed a marble tablet to his memory in the east wall of the church, bearing the following inscription:

SACRED TO THE MEMORY
of the
REV. JOHN A. VAUGHAN, D.D.,
FIRST RECTOR OF THIS CHURCH,
Born Oct. 13, 1795
Died June 5, 1865
"He was a good man, and full of the Holy Ghost, and of faith."—Act xi : 24.
Virtute Vixit—Memoria Vivit—
Gloria Vivet

With great zeal Dr. Vaughan set himself to the task of building up the new church. In less than five months he had secured a plot of ground

at Nineteenth and Lombard Streets, at a cost of $2,400, $2,000 of which he advanced as a loan, without interest, and which he subsequently gave to the parish. Upon this plot there was erected a Sunday-school building, which was first occupied in February, 1849. Plans were quickly laid for a church, with Mr. Edward Gardiner as architect. On July 30, 1849, the corner stone was laid by the Rt. Rev. Alonzo Potter, D.D., Bishop of the Diocese.

At a vestry meeting held November 4th, 1850, it was—

"Resolved, That the salary of the rector shall be $2.50 weekly, to date from the first of last October, and that the sum of $35.00 be given him for extra services prior to that time."

Dr. Vaughan fortunately had other sources of income.

On April 5, 1851, the church was consecrated by Bishop Potter. On May 5th Dr. Vaughan resigned as rector.

Of him one of his successors in the rectorship of the Mediator said:—"He had the hard labor of breaking up the fallow ground, preparing the soil and sowing the seed. To others he left the easier, pleasanter work of gathering in the harvest. He dug the foundation and reared the pile, and left to others the sweet labor of filling the temple with the fragrant incense of holy prayer and praise. He planted the vineyard and left

it to others to gather the hanging clusters. He preferred the labor and toil to the recompense."

He was succeeded in the rectorship by the Rev. William W. Arnett, D.D., on July 1, 1851, who continued in his office until February, 1853. Rev. G. Lewis Platt, S.T.D., took charge of the parish the following May and served until December, 1855. Rev. William W. Spear, D.D., accepted a call in June, 1856, and remained until July 1st, 1859.

On February 27, 1860, the Rev. Samuel E. Appleton, D.D., rector of St. Paul's Church, Columbia, Pa., was elected rector, continued as such for forty-one years, and was rector emeritus after that until his death. To him more than any other, under God, was due, perhaps, the success of the Church of the Mediator. To him certainly is to be attributed the upbuilding of the congregation in love and devotion. He was a devoted pastor and shepherd, greatly beloved by his people.

One of his former parishioners, Mr. James Flood, Jr., said recently to the writer:—

"The people of the Mediator still feel themselves bound, one to the other, in the common bond of their old pastor's love."

And another, Dr. J. J. Nelson, added:—

"Though living far away from the neighborhood of the church, I sometimes go to sit in my old pew, in

Rev. Samuel E. Appleton, D.D.

the old church, to dwell in thought upon the old scenes and to feel afresh the influence of my old pastor upon me."

Mr. Francis A. Lewis says:—

"My father was warden and superintendent of the Sunday-school during almost all the years of Dr. Appleton's rectorship. They worked hand in hand and saw each other almost every day. In fact the Church of the Mediator was the chief interest in both of their lives.

"Dr. Appleton's strong points were his devotion to his work and his interest in and sympathy with his people. He spent almost all his time in going in and out among them. He knew every member of his large congregation by name, and in all my years in the parish I never heard any man, woman or child speak of him other than in terms of appreciation."

The Church of the Mediator was, in fact, one of those sometimes-found churches able to build "a spiritual temple, fitly framed together." It was a power unto personality in lasting ways. Ancient history the story of such a church can never be, for the term church so obviously applied more to the people than to the building that it became a corporate life. The people of that unity bear certain marks of it even now. A certain kindliness and sense of humor even in religion; a quiet enthusiasm for evangelical Protestantism; a simplicity and wholesomeness of interests that is unspoilable. Each and all are somewhat the projection of the personality of

Dr. Appleton, whose spirit is in only less degree the birthright of the Church of the Holy Apostles.

To Dr. Appleton the new Mediator owes much. (There should surely be some outstanding memorial to him in the new church!) Among other debts it gladly acknowledges largely in his name the contribution to its present life of Mr. N. B. Clarke, the organist, choirmaster and unfailing friend. Brought to this country from England to be the leader of the music at the old Mediator, "Father" Clarke's life is the main channel of perpetuated personality for Dr. Appleton. He is the incarnation of so much of the Mediator spirit (both former and latter) that he has become a portion of its spiritual power, too!

Dr. Appleton resigned the rectorship on November 4, 1901. The neighborhood had been changing for a long time, colored people coming in, whereupon the white people sought other places of residence.

The Rev. Charles A. Ricksecker succeeded to the rectorship on November 21, 1901. The attachments formed in the long rectorship of Dr. Appleton, together with his singular sweetness of spirit, had held the parish together more than was realized. Lacking these ties, it was difficult for the new rector to keep the people together,

and finally it was decided to sell and move elsewhere.

A meeting of the pew and seat-renters was called by the vestry on April 17, 1905, to consider an offer made by St. Mark's Church to purchase the Church of the Mediator for $40,000. A vote resulted in 29 ballots being cast in approval of the sale and 32 against. The vestry, at a meeting held April 11, 1905, however, over-rode the wishes of the majority, on the ground that the minority represented the supporting strength of the parish, and agreed to sell the property to St. Mark's, reserving the right to remove all memorials, movable furniture, books, etc. After the sale of the property the congregation continued to worship at Nineteenth and Lombard Streets until Whit-Sunday, 1905.

In June, 1905, the vestry of the Mediator arranged with Bishop Mackay-Smith to take over St. Anna's Mission, at Fifty-sixth and Market Streets, with the understanding that they would be permitted to locate anywhere within a radius of four squares of that location. Mr. Ricksecker began services at St. Anna's in June, 1905, the name being changed to the Church of the Mediator. The vestry, in July, 1905, purchased a site for a new church at the southeast corner of Fifty-eighth and Chestnut Streets at a cost of $17,000.

Opposition to the location of the Church of the Mediator on the new site developed on the part of a neighboring parish.

Bishop Whitaker had been in Europe when the coadjutor had given permission to the vestry to take over St. Anna's, which the Diocesan did not oppose, but did support the neighboring parish in its opposition to the new site selected at Fifty-eighth and Chestnut Streets. He advised that the Church of the Mediator be kept at Fifty-sixth and Market Streets, which the vestry refused to do, and immediately stopped holding services there. For a time thereafter the Church of the Mediator was, like Noah's dove, without place whereon to rest its foot.

II

CHURCH OF THE RECONCILIATION

51ST AND SPRUCE STREETS

In April, 1904, the Convocation of West Philadelphia decided to begin work on a plot of ground at Fifty-first and Spruce Streets, purchased out of a fund for such purposes, provided work could begin without expense to the convocation. The Bishop and the Dean of the Convocation brought the matter to the attention of the Rev. H. McKnight Moore, who assumed charge of the new work and the responsibility for a suitable building.

Church of the Reconciliation

If the Chapel of the Mediator finds itself now strategically located for its future work, the far-sightedness and spontaneous action of Mr. Moore is to be accredited.

Mr. Moore himself gave the money for the new frame building, which was begun at once and finished in five weeks, June 29, 1904. In the meantime, at the suggestion of Bishop Whitaker, students of the Divinity School had made a canvass of the neighborhood to determine how many church people lived in the vicinity. This canvass was conducted under the leadership of Mr. Charles E. Betticher, a student in the school, who later was ordained in the church which was built to answer the need the canvass of the students had established.

On the morning of June 30, 1904, the new church was opened for worship with a celebration of the Holy Communion, with Mr. Moore as celebrant and forty-one persons present. In the evening of the same day the building was formally taken possession of by the Convocation of West Philadelphia. At that service the building was full. The Dean of the Convocation presided in the absence of the Bishop. The choir of St. Mary's Church furnished the music, and there were about twenty clergy present. The Rev. H. L. Duhring, D.D., made the principal address. On the Sunday morning following the

regular services and life of the new mission began. The Sunday-school was started September 18, 1904, with forty-five scholars and officers in attendance.

In October, 1905, the parish was formally organized as the Church of the Reconciliation, and admitted to union with the Convention.

During the less than three years of independent life which the parish had, Mr. Moore reported that one hundred and two persons were baptized, forty-four confirmed, two ordained to the sacred ministry in the Church, and two candidates presented by him for ordination. The Sunday-school had grown to number two hundred and sixty-five, crowding the building to the doors. The various branches of parish and diocesan activity were well under way, and the income for the last year was over $5,000. Mr. Moore gave of himself and his means generously in the upbuilding of the work. Years later, when he came to lay down the work, the loyalty of the people to him was of the staunchest and most affectionate kind. The Bishop of the Diocese at his visitation to the Chapel of the Mediator, the year after Mr. Moore's leaving, said substantially, that whatever later success came was attributable to the wise foundations laid by Mr. Moore and to the spiritual influence of his character upon the lives of his people.

Rev. H. McKnight Moore

When a tragic accident befell him, his death but accentuated the loyalty his many friends held for him. For those who loved him (and they were many) the "Upper Room" of the Parish House still holds his presence and always will.

With the names of Dr. Appleton and Mr. Thomas his is one of abiding influence in the synthesis of the parish life. As time reveals the possibilities at the Chapel of the Mediator, the sense of affectionate indebtedness to him increases. He built more greatly than he knew.

III

CHAPEL OF THE MEDIATOR

51ST AND SPRUCE STREETS

The order of events in the union of the Church of the Mediator and the Church of the Reconciliation to form the Chapel of the Mediator of the Parish of the Holy Apostles is as follows:—

First. At a meeting of the vestry of the Church of the Holy Apostles held May 13, 1905, the following motion was passed:—

"*Whereas*—The property of the Church of the Mediator at Nineteenth and Lombard Streets has been sold, and it is proposed to erect a new church building in a distant portion of the city; and

"*Whereas*—The former rector of that parish, the Rev. Samuel E. Appleton, D.D., was, with the late Phillips Brooks, the Bishop of Massachusetts, one of the founders of the Parish of the Holy Apostles; and

"*Whereas*—The example and influence of Dr. Appleton in this section of the city have been an important factor in building up and maintaining the spirit which has ever animated the members of the Holy Apostles; therefore,

"*Resolved*—That the vestry of the Church of the Holy Apostles hereby authorize the rector and wardens to tender to Dr. and Mrs. Appleton a cordial welcome to this parish, and that Dr. Appleton be earnestly requested to accept the position of associate rector, under such agreement as the rector and wardens in consultation with him may determine."

To this Dr. Appleton replied:—

"I have received the call of the wardens and vestrymen of your church to be associate rector of the Holy Apostles. I accept the call with the earnest desire of being of service to your congregation, to your excellent rector, and to the Lord and Master whom we all love."

The Chapel of the Mediator is therefore in a way both mother and daughter of the Parish of the Holy Apostles.

Second. In the latter part of May, 1905, the accounting warden of the Church of the Holy Apostles, Mr. George C. Thomas, was approached by a member of the vestry of the Church of the Mediator, Mr. Joseph A. Perkins,

with a tentative proposition for the union of the two parishes.

Mr. George C. Thomas asked the rector of Holy Apostles, the Rev. Nathaniel S. Thomas, to have a conference with the vestry of the Church of the Mediator. The rector reported to the vestry of the Church of the Holy Apostles that the statement and proposal of the vestry of the Church of the Mediator was substantially as follows:—

"The vestry of the Church of the Mediator have been thwarted in their efforts to locate in West Philadelphia, and are now looking about to unite with some parish or mission. Several have been suggested. Holy Apostles seems to be the logical parish with which to unite. It was founded partly by the Mediator. The rector emeritus, who was so long rector of the Church of the Mediator, is now associate rector of Holy Apostles, and the larger part of the former members of the Mediator are now identified with Holy Apostles. If Holy Apostles will agree to perpetuate the name of the Church of the Mediator in some building commensurate with the dignity and tradition of the Church of the Mediator, we have no doubt that the vestry of the Mediator will be glad to transfer all its property and responsibilities to the vestry of Holy Apostles, thus consummating in a most satisfactory way the task which had hitherto proved difficult of fulfilment."

Third. On June 1, 1905, the vestry of the Church of the Holy Apostles agreed to take over all property and funds of the Church of the

Mediator (less $3,000, which was to be paid to the rector of the Church of the Mediator). The Church of the Holy Apostles agreed to erect a church building to be used for public services and to bear the name of the Church of the Mediator.

Fourth. On June 7th the vestry of the Church of the Mediator accepted the proposition of the vestry of the Church of the Holy Apostles, subject to the approval of the Bishop and Standing Committee of the diocese.

Fifth. The approval of the Bishop and Standing Committee having been obtained, the transfer of the property took place July 18th. At the same time this was done the place of the vestrymen of the Church of the Mediator was filled, upon their resignation, by the members of the vestry of the Church of the Holy Apostles, who thus became vestrymen of both churches. This was done in order that there might be a legal body to represent and receive legacies left to the Church of the Mediator. The vestry of the Church of the Holy Apostles is to this day also the vestry of the Church of the Mediator.

Sixth. In the meantime the rector of the Church of the Reconciliation at Fifty-first and Spruce Streets had been approached with a view of ascertaining whether the vestry of that church would entertain a similar proposition,

looking toward union with the Church of the Holy Apostles. The rector of the Church of the Reconciliation, the Rev. H. McKnight Moore, being favorably impressed with the idea, the vestry of the Church of the Holy Apostles, on June 25, 1906, passed a resolution asking the Church of the Reconciliation to turn over its property and funds to the Church of the Holy Apostles, the latter agreeing to erect in West Philadelphia a suitable building to be named the Chapel of the Mediator, and a parish plant, and to give the Church of the Reconciliation representation upon the vestry of the church.

Seventh. The vestry of the Church of the Reconciliation agreed, on June 26, 1906, to transfer its property and funds to the Church of the Holy Apostles, under the conditions laid down by the latter.

Eighth. On September 12, 1906, the transfer of the Church of the Reconciliation property to the Church of the Holy Apostles was formally made.

Ninth. On October 2, 1906, Mr. George C. Thomas notified the vestry of the Church of the Holy Apostles that he had bought three lots to the west of the Church of the Reconciliation, to be added to the property already possessed.

Tenth. The Rev. H. McKnight Moore was formally elected vicar of the Chapel of the Medi-

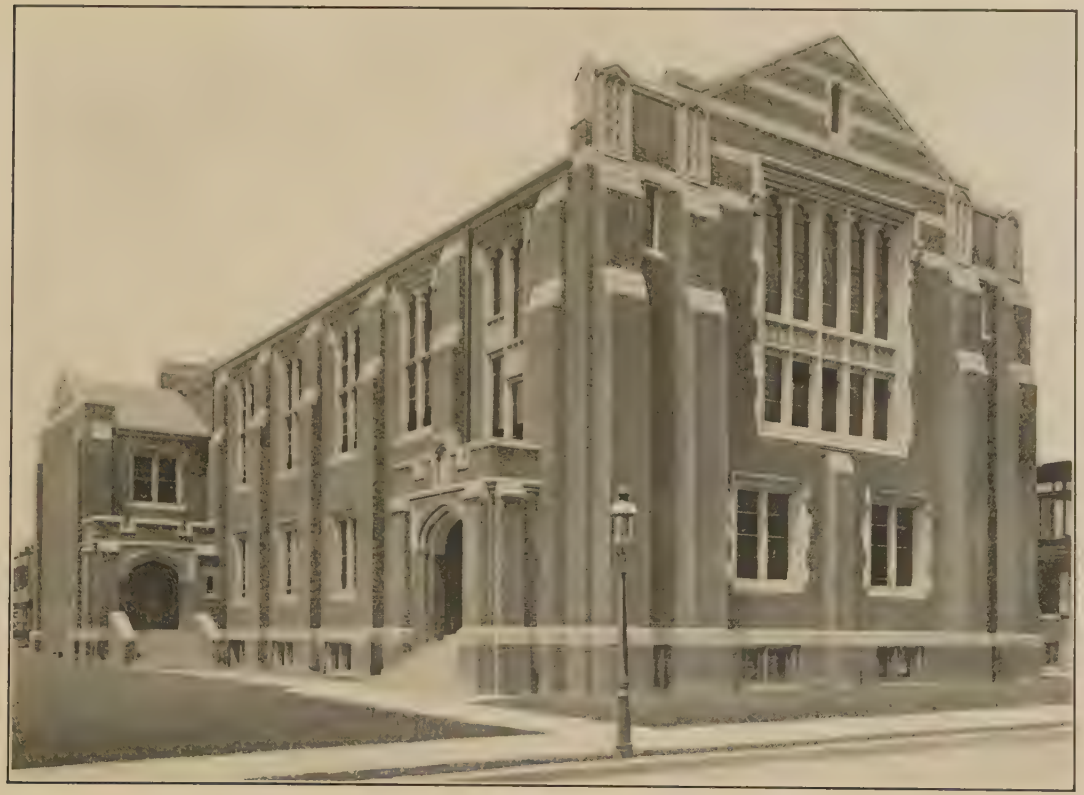
ator on October 10, 1906, although he had been steadily in charge of the work.

Eleventh. On October 28, 1907, the corner-stone of the parish-house of the Chapel of the Mediator was laid by Bishop Coadjutor Mackay-Smith, Dr. Appleton preaching the sermon. This building is fifty by one hundred and ten feet inside, and one of the finest parish-houses in the city. It was opened for use on Palm Sunday, April 12, 1908. At both morning and evening services about a thousand persons were present. Mr. George C. Thomas, who had given generously of his means to help the new chapel, was present at the opening services, and in the afternoon made an address to the Sunday-school, during which he referred to the appropriateness to the occasion of the anthem, "Send out thy light and thy truth," sung in the morning, and suggested that the Sunday-school take the words as their motto.

Twelfth. The Rev. H. McKnight Moore resigned as vicar of the Chapel of the Mediator on Thanksgiving Day, November 26, 1914.

Thirteenth. On February 10, 1915, the Rev. Phillips Endecott Osgood, rector of the Church of Our Saviour, Roslindale, Massachusetts, was elected vicar.

Fourteenth. In the autumn of 1914 the vestry of the Church of the Holy Apostles de-



Parish House, Chapel of the Mediator

cided definitely to go forward with the erection of the new chapel, to which they were committed by the terms of the union with the Church of the Reconciliation. It was further decided to make the new chapel a memorial to the late George Clifford Thomas, the great benefactor of the parish and the most munificent and widely known layman of his day.

The church at large was appealed to for funds, and from all over the land and from across many seas the contributions came in, accompanied by words of warm praise of the life of him in praising whom the contributors praised themselves.

It has been said that it is the most successful public memorial of a generation or more. But, even so, it has required large generosity on the part of Mr. Thomas's wife and family to make possible a memorial so fine and costly as the one planned. Their gifts to his memorial have answered that fine generosity of spirit which was his.

Mr. Walter H. Thomas, a nephew of Mr. Thomas, was selected as architect.

At the time of the laying of the cornerstone, the vicar of the Chapel of the Mediator said in the parish paper:—

"The rector of the parish, without whom this memorial would not have been actual, gives to us our vista with a generosity of spirit and entirety of conse-

cration beyond computation on his own part. To create such a structure and the room for such a corporate life as ours within the whole great parish is to give us a gift we shall only begin fully to appreciate when his present vision comes true in the days ahead. None can know this, of course, as deeply as the vicar himself, who must realize how unusual is such soul-measure. Our rector has really brought us into a new level of life together, and the cornerstone of the new spiritual structure is of his placing.

"To Mrs. Thomas, whose greatest gift is the unfailing contribution of her husband's memory and spirit, our happy gratefulness spontaneously goes out. She is making this memorial not only a building of unique beauty, but endowed with the association of the life by whose name we receive the presence! We shall indeed be sluggish of heart if we do not find ourselves "clothed upon" by her gift of a realized companionship with the invisible, through the name and presence of Mr. Thomas.

"Mr. Walter Thomas, the architect, into whose work for us goes so much of love and personal association, is a nephew of Mr. Thomas. To have an architect who possesses both the skill to create such a dignified and noble building, and at the same time the personal relationship, is indeed good fortune."

IV

THE MEMORIAL CHAPEL

In July, 1916, the vestry of the Church of the Holy Apostles let the contract for the new George C. Thomas Memorial at a stipulated cost of $133,000.

Rev. Phillips E. Osgood

The architect describes it as follows:—

"The architectural conception of the building has been primarily an earnest desire to treasure the ideals and traditions of the Anglican Church which were so wonderfully expressed by those master minds in the development of the so-called English perpendicular—ideals and traditions which our Church has so peculiarly, not only the opportunity, but more especially the obligation of safeguarding. Then, with due regard for the past, the effort has been made not only to make the conception live and be achæologically correct, but also to meet sufficiently, though not with exaggeration, the practical requirements of a practical people.

"Such an attempt toward a happy blending of the past and present must ever be our endeavor if our Church architecture of to-day is in any way to regain that former mastery which has temporarily slipped from her grasp."

The new chapel will be an unusual and notable edifice with many details that will be unique. The outside stone is from Chestnut Hill, near Mr. Thomas's suburban home, Greystock. The great central tower, rising one hundred and thirty-five feet above the street, is placed above the choir, and not, as usual, above the front pews. This obviates two heavy supporting piers in the midst of the congregation, and gives to the choir and sanctuary a depth of vista that cannot but be most impressive. There are thus two "chancel arches"; the choir arch

First, his love of the child, and second, his world-wide vision.

The closing words of his sermon are an epitome of the life of the whole parish and fittingly bring this history to an end—

"A great responsibility is laid upon this chapel, two things it must always stand for; it must always stand for the little children. It must give its purest effort to those who are to be the pillars of the Church to-morrow. And again, it must never be sectional or provincial in its sympathies. It must be missionary in character and in activities. And as we lay to-day this corner stone in the name of God, we look forward a few months, and we see by anticipation the stately edifice that will be reared upon this foundation, and that edifice will always represent that which I have tried to place before you. It will represent the intense devotion of the layman to the Lord God, and it will represent God's love and man's love for the children, and God's purpose and man's purpose to evangelize the whole of God's world."

Memorials, Legacies and Gifts

MEMORIALS.

MEMORIAL AND OTHER GIFTS TO THE CHURCH OF THE HOLY APOSTLES.

1868 Frame Building for church and Sunday-school services. Gift of Mr. John Rice.

Communion Service. Gift of Mr. James E. Caldwell.

Shades for the church building. Gift of Mr. Benjamin Green.

1872 The sum of $5,000. Gift of Mr. George C. Thomas toward the erection of a Sunday-school building.

1874 The sum of $65,000. This was subscribed between 1868 and 1874 by friends of the parish, $50,000 mostly from the Church of the Holy Trinity. The remainder by the members of the parish, offerings and special efforts of the Sunday-school and from entertainments.

1878 The decorations of the chancel of the church. Gift of the Rev. Phillips Brooks, rector of Holy Trinity Church.

1879 The sum of $700. Proceeds of a special collection at Holy Trinity Church.

1880 The sum of $750. Contributed by friends of the Rev. Charles D. Cooper, towards the purchase of a new organ.

1881 The frescoing of the Sunday-school and Bible Class rooms. Gift of Mr. Abraham H. Ritter.

1882 The painting of a new fence. Gift of Mr. A. Rankin.

The sum of $1,000. Gift of Mrs. Thomas H. Powers for a church carpet.

Embroidered cover for the Communion Table. Gift of Elizabeth D. Alsop.

1883 The sum of $750 per year to pay the salary of an assistant for the rector, The Rev. Charles D. Cooper. Gift of Mrs. Thomas H. Powers.

The sum of $12,160, subscribed to extinguish the ground rent, and make possible the consecration of the church. Five thousand dollars of this amount was given by Mrs. Thomas H. Powers.

A memorial of consecration, containing signatures of the clergy who were present. Gift of Mr. Robert A. Kyle.

1887 Two memorial windows in the chancel, in memory of the teachers and scholars who passed away between 1868 and 1887. Provided by the memorial offerings of the Sunday-school.

The sum of $500 given annually towards the salary of the choirmaster. Gift of Mr. George C. Thomas.

Two memorial windows in the chancel in memory of his daughter, Bessie Moorhead Thomas, and of his father, John W. Thomas. Gift of Mr. George C. Thomas.

Two memorial windows in the chancel in memory of his wife, Sarah B. Chapman and of his daughters, Hannah F. and Sarah H. Chapman. Gift of Mr. William R. Chapman.

The sum of $7,500 to build additions to the Sunday-school buildings. Five thousand dollars contributed by Mr. George C. Thomas and $500 by

each of the following:—Mrs. Thomas H. Powers and Messrs. A. J. Drexel, G. W. Childs, Lemuel Coffin and Alexander Brown.

A Baptismal Font, afterwards presented to St. John's Church, Northern Liberties. Gift of Mr. Charles Gibbons.

1888 A Silver Communion Set and fireproof safe, in commemoration of his seventy-fifth birthday. Gift of the rector, Rev. Chas. D. Cooper.

A Memorial Baptistery, in memory of the wife of the Rector, Gertrude S. Cooper. Provided by the memorial offerings of the Sunday-school and personal friends.

A pipe organ in the Sunday-school. Gift of Mr. George C. Thomas.

1888 Three hundred dollars. First legacy for Endowment Fund. Gift of Catharine Merrick.

1889 The painting of the doors and windows of the church. Gift of Mr. William M. Runk.

1889 A memorial window in memory of Abraham H. Ritter, "a much lamented vestryman and teacher in the Sunday-school." Gift of the Brotherhood of St. Andrew.

1890 Enlargement of the vestry room or sacristy. Gift of Mr. George C. Thomas.

A brass tablet in the room of Bible Class "B," Rev. Wm. S. Neill, teacher, in memory of Thomas Wilson. Gift of his classmates.

1890 A memorial window in memory of her son, William McElroy, "a scholar and afterwards a most faithful teacher." Gift of his mother, Mrs. Elizabeth P. McElroy.

A Primary Department classroom, in memory of their daughter, Bessie M. Thomas. Gift of Mr. and Mrs. George C. Thomas.

Two memorial windows in memory of the teachers and scholars of the Sunday-school, entered into rest Easter, 1888 to 1890. Provided by the memorial offerings of the Sunday-school.

A guild-house for Sunday-school and guild work. Gift of Mr. George C. Thomas.

1891 A memorial window in remembrance of her parents, George R. and Eunice M. Longstreth. Gift of Mrs. Theodore M. Reger.

A memorial window in memory of their son, Frederick W. Ward, Jr. Gift of Mr. and Mrs. Frederick W. Ward.

A pulpit, lamp and chancel rail, in loving commemoration of the ordination at Geneva, N. Y., on March 7, 1841, of Charles DeKay Cooper, rector of this Parish. Gift of the congregations and Sunday-schools of the Church of the Holy Apostles and Memorial Chapel of Holy Communion and personal friends.

1893 A brass book-rest, in memory of his wife, Harriet E. Ward. Gift of Mr. Frederick W. Ward.
A guild-house, in memory of the Right Rev. Phillips Brooks, late Bishop of Massachusetts. Gift of Mr. George C. Thomas.

A vestibule light. Gift of Messrs. George W. Shaw & Co.

1893 One thousand dollars in memory of his daughter, Annie Bell Connelly. Gift of Mr. James Connelly.

Two thousand two hundred dollars. Gift of a member of the Vestry to the Endowment Fund.

Three hundred ninety-three dollars and three cents. Commemoration of the 25th anniversary of the rectorship of Dr. Cooper. Gift of the congregation.

1894. A brass book-rest, in memory of his parents. Gift of Rev. Rowland W. Mott.

A full set of Communion Linen. Gift of anonymous donors.

1895 The bread for the Holy Communion, in memory of her sister. Gift for many years of Miss Mary R. Hastings.

A chapter room, fitted up for the Brotherhood of St. Andrew. Gift of Mr. George C. Thomas.

1896 An Altar Book, in memory of his mother, Mrs. Sophia Kezia Thomas. Gift of Mr. George C. Thomas.

A glass box case of statuettes of the Saviour and the Apostles. Gift of Mr. George C. Thomas.

A Baptismal Font. Gift of Mr. George C. Thomas.

Wainscoting, tile floor, etc., in the chancel of the church, in memory of officers, teachers and scholars of the Sunday-school who entered into rest from Easter, 1890, to Easter, 1893. Gift of the Teachers' Association.

1896 One hundred and fifty dollars to the Endowment Fund and the residue of her estate to the Church. Legacy of Mrs. Ann Kitchen.

1898 Uniforms and equipment of the Charles D. Cooper Battalion. Gift of Mr. George C. Thomas.

A set of silk flags to the Charles D. Cooper Battalion. Gift of Mrs. George C. Thomas.

1898 House and lot, 2038 Christian Street, to the Vestry. Gift of Mr. and Mrs. George C. Thomas.

1899 House and lot, 2038 Christian street, to the vestry. Gift of Mr. and Mrs. George C. Thomas.

Tiling of the aisles of the church. Gift of Mrs. George C. Thomas.

Towards the purchase of a rectory, $1,000. Gift of Mr. George C. Thomas.

Four thousand dollars. Gift of Mr. and Mrs. George C. Thomas.

1899 Six thousand dollars and $5,000 in securities. Gift of Mr. George C. Thomas.

1900 Dormer windows in Sunday-school. Gift of Mr. Thomas Mecouch.

Enlargement of old robing room and organ. Gift of Mr. George C. Thomas.

1901 Organization and support of a Mandolin and Guitar Club. Gift of Mr. George C. Thomas.

Brass Baptismal Ewer, in memory of their son, Thomas H. Gilbert. Gift of his parents, Mr. and Mrs. Thomas H. Gilbert.

Cooper Battalion Hall and Gymnasium. Gift of Mr. George C. Thomas.

1901 One thousand four hundred ten dollars and forty-six cents. Legacy of Miss Elizabeth Thompson.

1902 Stone Cross upon northern roof ridge. Gift of Mr. Thomas Mecouch.

American flag for outside Cooper Battalion

Hall and Gymnasium. Gift of Rev. Charles D. Cooper, D. D.

Tower to the honor of George C. Thomas. Gift of the congregation.

Tablet with inscription on tower. Gift of Charles D. Cooper Battalion.

Two "Rogers Groups" found in Rev. Charles D. Cooper's effects, also a fine portrait of Dr. Cooper, presented to Cooper Battalion Hall and Gymnasium. Gift of Mr. Louis Krumhaar.

1902 Eight thousand dollars to the Endowment Fund. Gift of Mr. George C. Thomas.

Two thousand five hundred dollars for the poor of the Church of the Holy Apostles. Legacy of Rev. Charles D. Cooper, D. D.

House and lot at 2245 League Street. Gift of Mr. and Mrs. William R. Chapman.

1903 Richard Newton Memorial Building, in memory of Richard Newton, some time rector of St. Paul's Church, Philadelphia. Gift of Mr. George C. Thomas.

Gymnasium for Girls. Gift of Mr. George C. Thomas.

A set of colors to the Charles D. Cooper Battalion. Gift of Mrs. George C. Thomas.

1904 The services of a trained nurse for the parish. Gift of Mr. George C. Thomas.

An auxiliary organ in the Chantry, in memory of his cousin, Miss Annie Louise Warwick. Gift of Mr. George C. Thomas.

Memorial tablets for former rectors, Rev. Chas. D. Cooper, D. D., and the Rev. Henry S. Getz. Gift of the vestry.

A hall clock, in memory of her mother, Mrs. Sarah Gallard Brooks. Gift of Mrs. Sarah B. Saull.

A drum found at Yorktown, 1781. Presented to the late Colonel Jesse E. Payton, of Haddonfield, N. J., who presented it to Mr. Samuel Wanamaker, who presented it to Captain Jerome S. Cross, who presented it to Cooper Battalion.

1904 Thirty thousand dollars. Endowment Richard Newton Memorial Sunday-school Building. Gift of Mr. George C. Thomas.

1905 Communion Chalice, in memory of her daughter, Ellie J. Scott. Gift of Mrs. Eleanor Scott.

Communion Chalice, in memory of her sister, Annie Louise Warwick. Gift of Miss Mary A. Warwick.

A reredos and a copy of "The Last Supper," by Leonard Da Vinci, placed in the Chantry. Gift of Mr. George C. Thomas.

Communion Paten, in memory of their teacher, Annie Louise Warwick. Gift of Bible Class "M."

Oil portrait of Rev. Charles D. Cooper. Gift of Mrs. Henrietta B. Archambault.

1905 Memorial window in memory of Mrs. Anna Maria (Patterson) Lingo. Gift of her husband, John Lingo.

1906 A copy of "The Thunder Storm," by Dr. John H. Rhoads. Gift of Mrs. Nellie W. Truax.

A portrait of Henry W. Longfellow. Gift of Mr. Charles Sessler to the Sunday-school.

A copy of the Declaration of Independence. Gift of Mr. A. Howard Ritter to the Sunday-school.

1906 Five hundred dollars. Legacy of Isabella Culbertson.

1907 A silver Alms Basin, to commemorate the 50th anniversary of the ordination of the Rev. Samuel E. Appleton, D. D., Associate Rector, May 29th, 1857. Gift of the vestry, congregation and Sunday-school.

1908 An addition to the organ of the Sunday-school. Gift of Mr. George C. Thomas.

1908 Two hundred dollars. Legacy of Harriett Olivier.

1909 A silk American flag and standard to the Cooper Battalion. Gift of Mrs. George C. Thomas.

A brass tablet, a memorial to deceased members. Gift of Bible Class "R," Mr. George W. Jacobs, Teacher.

Certain articles enumerated in the will of the Rev. Samuel E. Appleton, D. D. Large photograph of Bishop Brooks, Record Book of Preachers, Private Parish Register, Private Revolutionary Prayer Book, Prayer Book of 1892, King Edward VII Prayer Book, set of Convention Journals 1857 to date, Loving Cup and Vase presented by the Church of the Holy Apostles, Loving Cup and Vase presented by the Church of the Mediator and a water color painting of the Church of the Mediator.

Litany Book and Altar Book of Service as a memorial of his consecration. Gift of Rt. Rev. Nathaniel S. Thomas, D. D.

Memorial windows, in memory of their father and mother. Gift of the family of John Lingo.

Memorial window, in memory of their son. Gift of Mr. and Mrs. Joseph L. Bailey.

A chancel rug. Gift of the Sisterhood of St. Mary of Bethany.

A Litany desk and chancel rail. Gift of the Church of the Mediator.

Two sets of stoles and pulpit falls. Gift of the Ecclesiastical Embroidery Class.

An embroidered shield for the Bishop's chair. Gift of Mrs. J. Schuyler Van Vranken.

A desk Prayer Book and Hymnal, originally presented to Mr. George C. Thomas by the Sunday-school. Gift of Mrs. George C. Thomas.

A pair of brass vases, in memory of her husband. Gift of Mrs. George C. Thomas.

A portrait of Mr. George C. Thomas. Gift of Mr. and Mrs. Wm. R. Chapman to the Sunday-school.

1909 Five thousand dollars. For the Church of the Holy Apostles.

Legacy under the will of Mr. George C. Thomas.

One hundred thousand dollars. For the work of the Church of the Holy Apostles.

Legacy under the will of Mr. George C. Thomas.

Twenty-five thousand dollars. For the Guild and other week-day work in connection with the Sunday-school, Church of the Holy Apostles.

Legacy under the will of Mr. George C. Thomas.

Twenty thousand dollars. Interest for the Domestic and Foreign Missionary offerings.

Legacy under the will of Mr. George C. Thomas.

Five thousand dollars. Interest for the Christmas Fund of the Diocese of Pennsylvania.

Legacy under the will of Mr. George C. Thomas.

Five thousand dollars. Interest for the Diocesan Missions of the Diocese of Pennsylvania.

Legacy under the will of Mr. George C. Thomas.

Five thousand dollars. Interest for the Trustees of the Fund for the Relief of Widows, etc.

Legacy under the will of Mr. George C. Thomas.

Five thousand dollars. Interest for the Hospital of the Protestant Episcopal Church.

Legacy under the will of Mr. George C. Thomas.

Ten thousand dollars. For the purpose of encouraging and aiding men offering themselves for the work of the ministry, while communicants of the Church, Memorial Chapel, or St. Simon.

Legacy under the will of Mr. George C. Thomas.

Fifteen thousand dollars to supplement the Lenten Offerings for Missions made by the Sunday-school of the Church of the Holy Apostles.

Legacy under the will of Mr. George C. Thomas.

Five thousand dollars. For maintaining in good order and repair the buildings of the Church of the Holy Apostles.

Legacy under the will of Mr. George C. Thomas.

Twenty-five thousand dollars. For the repair and maintenance of the Richard Newton Memorial Building.

Legacy under the will of Mr. George C. Thomas.

1910 A brass cross, in memory of his mother, Harriet H. Walsh. Gift of Stevenson H. Walsh.

An illuminated card for the vestibule of the church, copied from the porch of an ancient church in Devonshire, England. Gift and work of Prof. William G. Casner.

1910 Pictures and furnishings in the church parlors. Gift of Mrs. George C. Thomas.

Altar and reredos, memorial to Mr. George C. Thomas. Gift of the congregation and Sunday-school.

Altar-cross and vases, in memory of her father, Mr. Geo. C. Thomas. Gift of his daughter.

1910 Three hundred dollars. For the support of Foreign Missions. Legacy of Mrs. Eliza F. Robinson.

1911 Corporal cloth and fair-linen cloth. White super-frontal. Gift of Mrs. George C. Thomas.

Rug for the sanctuary. Gift of Mrs. George C. Thomas.

An American flag for the Sunday-school, in memory of Mr. George C. Thomas. Gift of Miss Jennie S. Bond.

Two Altar-vases, in memory of Mr. George C. Thomas. Gift of his children, Ednah Ridge and Geo. C. Thomas, Jr.

A brass tablet in memory of George Clifford Thomas. Gift of the congregation and Sunday-school.

A brass tablet in memory of Samuel Etherington Appleton. Gift of the congregation and Sunday-school.

A Lectern-Bible, in memory of Leighton Coleman Ritchie. Gift of his mother, Mrs. Charlotte R. Ritchie.

1912 A brass tablet in the Brotherhood room, in memory of Mr. George C. Thomas. Gift of Mr. Hugh Frederick McIntyre.

A large American flag. Gift of Mrs. G. W. (Hollingsworth) Hill, in memory of her father and brother.

A brass cruet, in memory of Joseph Carmichael, choir boy. Gift of the choir boys.

An engraving of Munckacsy's picture "Christ on Calvary." Gift of Mrs. Edward Porter.

1913 A memorial window to Mary W. Heins. Gift of her son, Mr. J. Wesley Heins.

1914 Framed casts of three panels of the Cantoria from the Cathedral of Florence, by Lucca della Robbia, in the Sunday-school, in memory of Horace M. Casner. Gift of Prof. and Mrs. William G. Casner.

A memorial window to John Cruise. Gift of his wife, Mrs. Anna Cruise.

MEMORIAL AND OTHER GIFTS TO THE CHAPEL OF THE HOLY COMMUNION

1887 Twenty-seven hundred dollars for a lot of ground at 27th and Wharton Streets. Gift of Messrs. Lemuel Coffin and Alexander Brown.

A building for church and Sunday-school purposes, erected on the above lot in acknowledgment of God's mercy in sparing the life of a sick child while on the great deep. Gift of Mr. George C. Thomas.

1890 An addition to the chapel, for the use of the Primary Department, eventually becoming the chancel. Gift of Mr. George C. Thomas.

1892 A memorial parish building in memory of their fathers, John William Thomas and Joel Barlow Moorhead. Gift of Mr. and Mrs. George C. Thomas.

1892 Six thousand dollars endowment for the parish building. Gift of Mr. and Mrs. George C. Thomas.

1893 Three memorial windows in the chancel, in memory of her mother, Elizabeth Moorhead. Gift of Mrs. George C. Thomas.

1895 A cloister, connecting the chapel and Sunday-school building. Gift of Mr. and Mrs. George C. Thomas.

1895 One thousand dollars to the Endowment Fund. Gift of Mrs. Sophia Kezia Thomas.

1896 An Altar-Book, in memory of her cousin, Mrs. Lydia Gilpin McClain. Gift of Mrs. George C. Thomas.

A memorial window in memory of his mother, Sophia Kezia Thomas. Gift of Mr. George C. Thomas.

1897 A baptismal bowl, in memory of their son, Frank Hambleton Cross. Gift of Mr. and Mrs. Jerome S. Cross.

1899 Three thousand dollars in securities. Gift of Mr. George C. Thomas.

1901 A book-rest for the altar service book, in memory of May Bell. Gift of James Grier Harvey.

1901 One thousand dollars in securities. Gift of Mr. George C. Thomas.

1902 Five thousand dollars for the Endowment Fund. Gift of Mr. George C. Thomas.

1904 Fourteen thousand dollars in securities. Gift of Mr. George C. Thomas.

1906 A brass revolving book-rest for the altar service book, in memory of Samuel Napier Bailey. Gift of Mrs. Bailey and children.

1907 Two brass vases for the holy table.

1908 A vicarage. Gift of Mr. George C. Thomas.

A credence table, in memory of her husband, Nathaniel Robinson. Gift of Mrs. Nathaniel Robinson.

A memorial window, in memory of his mother, Mrs. Sophia K. Thomas. Gift of Mr. George C. Thomas.

1909 A Lectern-Bible, formerly used by the Church of the Reconciliation. Gift of the vestry.

White Bible markers, in memory of her father. Gift of Mrs. Laird.

A fair linen cloth. Gift of Mrs. Hamilton.

1909 An embroidered white stole. Gift of Rev. William P. Remington.

A pair of brass vases. Gift of Mrs. Kyle.

A pair of brass vases. Gift of Mr. William A. Huey.

A memorial pulpit, in memory of George C. Thomas. Gift of the congregation and Sunday-school.

A pulpit lamp, in memory of his daughter, Isabella Huey. Gift of Mr. William A. Huey.

1909 Five thousand dollars. Memorial Chapel of the Holy Communion.

Legacy under the will of Mr. George C. Thomas.

Seventy-five thousand dollars. For the work of the Memorial Chapel of the Holy Communion.

Legacy under the will of Mr. George C. Thomas.

Fifteen thousand dollars. For the Guild and other week-day work in connection with the Sunday-school of the Memorial Chapel of the Holy Communion.

Legacy under the will of Mr. George C. Thomas.

Six thousand two hundred and fifty dollars. To supplement the Lenten Offerings for Missions made by the Sunday-school of the Memorial Chapel of the Holy Communion.

Legacy under the will of Mr. George C. Thomas.

Five thousand dollars. For maintaining in good order and repair the buildings of the Memorial Chapel of the Holy Communion.

Legacy under the will of Mr. George C. Thomas.

1910 A credence table cover. Gift of Mrs. Devitt.

A memorial lectern. Gift of the members of the chapel and Sunday-school.

Prayer book, in memory of John Kappes.

Hymnal, in memory of Rose Ackerman Kappes. Gifts of their children.

An altar service book, in memory of Isabella Caterson McNally. Gift of her children.

Two service books. Gift of the Chancel Guild.

Altar linen. Gift of the Chancel Guild.

1912 A silver Communion set for the sick, in memory of George Clifford Thomas. Gift of the Chancel Guild.

MEMORIAL AND OTHER GIFTS TO THE CHAPEL OF ST. SIMON THE CYRENIAN

1903 Satisfaction of a $5,000 mortgage. Gift of a member of the Church of the Holy Apostles.

1904 One hundred shares Cambria Iron Co. stock. Gift of Mr. George C. Thomas.

1906 Charles D. Cooper Memorial Building. Gift of members of the parish and of friends of the Rev. Charles D. Cooper, D. D., Rector and Rector Emeritus.

An organ for the Primary Department. Gift of Rev. Edwin S. Carson, St. Paul's Mission.

A copy of Leonardo Da Vinci's "Last Supper," in memory of Rev. Richard N. Thomas. Gift of Mr. George W. Jacobs.

One hundred and twenty-five dollars and ninety-six cents to pay for excavation, stone work and railing. Gift of friends of the church.

A set of fair linen, in memory of her mother, Sarah Smiley Ford. Gift of Gertrude Smiley DeCurcey.

A set of resolutions of the congregation and members of the chapel, in memory of the Rev. Richard N. Thomas. Gift and work of Mr. George D. Gilbert.

1907 A new pavement. Gift of a friend of the Rev. Charles D. Cooper.

A fair linen altar cloth. Gift of Mrs. Laura Cottrell.

1909 A quantity of linoleum. Gift of the Chapel of the Mediator.

1909 Twelve thousand dollars in 4% bonds. Interest to help to pay Vicar's salary. Gift of Mr. George C. Thomas.

1909 Two thousand five hundred dollars. Chapel of St. Simon the Cyrenian.

Legacy under the will of Mr. George C. Thomas.

Twenty-five thousand dollars. For the work of the Chapel of St. Simon the Cyrenian.

Legacy under the will of Mr. George C. Thomas.

Ten thousand dollars. For the Guild and other week-day work in connection with the Sunday-school of the Chapel of St. Simon the Cyrenian.

Legacy under the will of Mr. George C. Thomas.

Three thousand seven hundred and fifty dollars. To supplement the Lenten Offerings for Missions made by the Sunday-school of the Chapel of St. Simon the Cyrenian.

Legacy under the will of Mr. George C. Thomas.

Three thousand dollars. For maintaining in good order and repair the buildings of the Chapel of St. Simon the Cyrenian.

Legacy under the will of Mr. George C. Thomas.

1910 A brass cross for the holy table, in memory of the Rev. Richard N. Thomas and Mr. George C. Thomas. Gift of Mrs. Evelyn Pierce.

1911 One hundred dollars for the Building Fund. Gift of the Memorial Chapel of the Holy Communion.

Two thousand five hundred dollars for the Building Fund. Gift of Mrs. George C. Thomas.

1912 Ten thousand dollars for the Building Fund. Gift of Mrs. George C. Thomas.

1914 Memorials and gifts presented at the dedication of the new chapel building, Saint Luke's Day, October 18th, in memory of the Rev. Richard N. Thomas.

An oak altar, two brass vases and a green dossal. Gift of Mrs. Richard N. Thomas.

Bishop's stall and two clergy stalls. Gift of Mrs. George C. Thomas.

An Oriental rug. Gift of Mr. Walter H. Thomas.

A Communion rail cushion. Gift of the chapel's Parish Aid Guild.

1914 A sanctuary rug. Gift of the Woman's Auxiliary.

Fair linen. Gift of the Chancel Guild.

A Communion set, in memory of "Our Loved Ones at Rest." Gift of members of the chapel.

A credence paten, in memory of Warley Bascom. Gift of Mrs. Josephine Bascom and daughters.

An alms bason, in memory of their daughter, Bessie. Gift of Mr. and Mrs. Joseph Draper.

Two Communion cruets. Given by the Confirmation class of 1913.

Fifty dollars for a church chandelier. Gift of the Confirmation class of 1914.

Thirty dollars for some memorial of Mrs. Mary Osborn Wilson. Gift of the Sunday-school.

MEMORIAL AND OTHER GIFTS TO THE CHAPEL OF THE MEDIATOR

1906 Legal services in connection with the transfer of the Church of the Mediator. Gift of George Wharton Pepper, Esq.

Frame building at 51st and Spruce streets. Gift of Rev. H. McKnight Moore.

Three building lots at 51st and Spruce streets. Gift of Mr. George C. Thomas.

Twelve thousand dollars towards the erection of a parish building. Gift of Mr. George C. Thomas.

Note. This list does not include the gifts to the new Memorial Chapel.

1907 House, 5117 Spruce street, for parish purposes. Gift of Mr. George C. Thomas.

1908 An organ in the parish building. Gift of the Brotherhood, the Sunday-school and of Mr. George C. Thomas.

Services of a parish worker, Miss Fannie H. Pratt. Gift of Mr. George C. Thomas.

1908 Curtains for Bible classrooms. Gift of Mrs. William Smith.

1909 A cross. Gift of the Brotherhood of St. Andrew.

Five thousand dollars to the new Building Fund. Gift of Mr. George C. Thomas.

1909 A brass tablet, in memory of George C. Thomas. Gift of the officers, teachers and scholars of the Sunday-school.

1909 Five thousand dollars. Chapel of the Mediator. Legacy under the will of Mr. George C. Thomas.

Fifty thousand dollars. For the work of the Chapel of the Mediator.

Legacy under the will of Mr. George C. Thomas.

1911 One thousand dollars. Gift of Miss Catharine A. Devenney.

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